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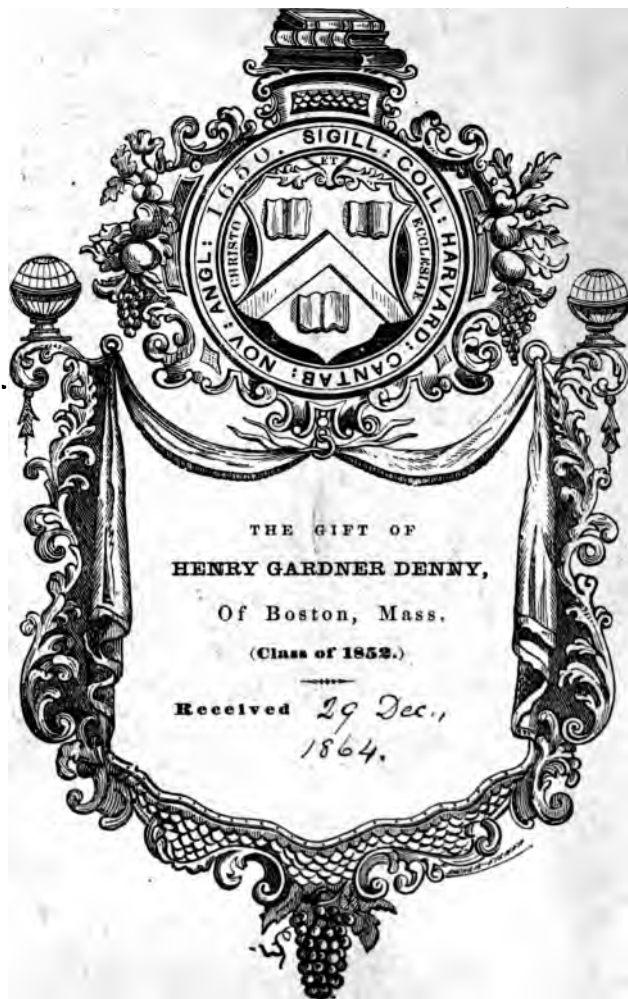
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Home Service

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HOME SERVICE.

HOME SERVICE:

A Manual

INTENDED FOR THOSE WHO ARE OCCASIONALLY HINDERED
FROM ATTENDING THE HOUSE OF GOD.

WITH

S E R M O N S,

AND A

SELECTION OF HYMNS.

BY

REV. WM. BACON STEVENS, D. D.,

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

"Where two or three are gathered together in my name, there am I in the midst of them."

PHILADELPHIA:

PUBLISHED BY E. H. BUTLER & CO.

1856.

P R E F A C E.

THE present volume was suggested by a little book, printed in London, entitled "A Sabbath at Home."

On looking over that work with a view to its republication, it was deemed advisable, on many accounts, to lay it aside altogether; though the idea of "a short manual for those who are occasionally hindered from attending the house of God," was so good, that it has been taken up and followed out in the present volume.

The aim has been to make a book which should comprise within its lids, offices of social devotion, hymns for social praise, and sermons for social circles. There are many circumstances of time and place, such as sickness, inclemency of weather, loss of friends, which occasionally prevent the whole or a portion of a

family from going up to the Courts of the Lord; there are others too remote from the Church to be able at all times to attend its services; there are others, living in destitute regions, where no Sabbath bell is heard, and no minister of Christ proclaims the words of everlasting life; there are others, "who go down to the sea in ships," who are shut out from the great congregations; and to each of these various classes, this book, it is hoped, will prove a welcome manual.

It consists of four services for four Sundays, each being different from the other, in order to give variety in the mode of worship, and to admit of a choice where tastes so materially differ.

A liturgical form has been preserved in each, because, being designed for the family, or for such little circles as could not command the services of a clergyman, it was supposed that it would be more acceptable to the great majority of persons to have a guiding form, than to be left to the impulses of extemporaneous efforts. They are such forms, however, as no true Christian, be his denominational views what they may, can object to. They have been gathered from the writings of holy and learned men, and they
smell

smell of the "myrrh, aloes, and cassia" of "the ivory palaces" of the Bible, out of which they were originally taken. Any head of a family, male or female, or any member of the family deputed for that purpose, can easily go through all these services, and thus supply, in some measure, what is lacking in the ability "to go up to the Courts of the Lord, and to worship in his holy temple."

A few hymns have been added, as it may often happen that "the voice of melody" can mingle with the voice of prayer, and thus impart new interest to the social service.

The Sermons have been introduced, with a view to furnish material for family reading, should the time, and place, and other circumstances favour their introduction; and also with the design of making one book contain all that was necessary for conducting social worship at home. They are plain and practical, and advance no claim to any other merit, than conformity to what the author believes to be the truth of God.

There have been published many works of devotion for family and private use; many collections of religious

hymns.

hymns ; many volumes of most admirable sermons ; but this is believed to be the first attempt, to condense all the elements of Divine Service in one book, so arranged that all the family or friends can unite in its prayers and praise, and thus, when debarred from the house of the Lord, worship God in spirit and in truth.

If it shall be the means, in God's hand, of gathering little household bands around the mercy seat, and causing them to spend the Lord's Day profitably to their own souls ; if it shall collect a group of listeners and worshippers in some secluded dwelling, some outskirt settlement, and guide their hearts in prayer, and their tongues in praise, and their minds with truth ; if it shall call some voyagers on the great deep to meet in the cabin to join in a Home Service, though tossed on the restless sea ; if it shall minister any comfort to the sick, the sad, and the afflicted, leading their minds to Jesus, putting words into their mouths and melody in their tongues, giving them " the oil of joy for mourning, and the garment of praise for the spirit of heaviness," then will the aim of the book be attained, and to God shall be all the glory !

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First Sunday Service.

HOME SERVICE.

FIRST SUNDAY SERVICE.

Let the head of the family, or some one selected for the purpose, begin by reading one or more of these sentences.

THUS saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah lvii. 15.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Psalms cxlv. 18.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

Daniel ix. 9, 10.

Where two or three are gathered together in my name, there am I in the midst of them.

Matthew xviii. 20.

As for me and my house, we will serve the Lord.

Joshua xxiv. 15.

This is the day which the Lord hath made ; we will rejoice and be glad in it.

Psalms cxviii. 24.

I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.

Luke xv. 18, 19.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John i. 8, 9.

After

After which may be read this

EXHORTATION.

THE Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our Heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought especially so to do, when we assemble and meet together, to render thanks for the great benefits we have received at his hands, yet are we no less bounden, when debarred by some necessity from the great privilege of public worship, to set forth his most worthy praise in the best manner we can at home; to read his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, let us address ourselves to our Heavenly Father, and say—

CONFESSION.

To be said aloud by each one, all kneeling.

ALMIGHTY and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter lead a godly, righteous, and sober life; to the glory of thy holy name. Amen.

Then

Then the leader of the service may read the Prayer and Absolution, all still kneeling.

ALMIGHTY God! the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness, and live; and who pardonest and absolvest all those who truly repent, and unfeignedly believe thy holy Gospel, we beseech thee to grant us true repentance and thy Holy Spirit, that those things may please thee which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to thy eternal joy, through Jesus Christ our Lord. Amen.

And then, the Lord's Prayer, all present repeating it with him.

OUR Father, who art in Heaven! hallowed be thy name! thy kingdom come! thy will be done on earth as it is in heaven! Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Selections of Psalms which may be read by the leader alone or responsively, or by each one reading a verse in succession.

SELECTION I.

Psalm xix.

THE heavens declare the glory of God; and the firmament showeth his handy-work.

One day telleth another; and one night certifieth another.

There is neither speech nor language; but their voices are heard among them.

Their sound is gone out into all lands; and their words into the ends of the world.

In them hath he set a tabernacle for the sun; which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again; and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple.

The

The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught; and in keeping of them there is great reward.

Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight,

O Lord, my strength and my redeemer.

Psalm xxv.

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in thee shall not be ashamed; but such as transgress without a cause shall be put to confusion.

Show me thy ways, O Lord, and teach me thy paths.

Lead me forth in thy truth, and learn me; for thou art the God of my salvation; in thee hath been my hope all the day long.

Call to remembrance, O Lord, thy tender mercies; and thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness.

Gracious and righteous is the Lord; therefore will he teach sinners in the way.

Them

Them that are meek shall he guide in judgment;
and such as are gentle, them shall he learn his way.

All the paths of the Lord are mercy and truth,
unto such as keep his covenant, and his testimonies.

For thy Name's sake, O Lord, be merciful unto my
sin; for it is great.

What man is he that feareth the Lord? him shall
he teach in the way that he shall choose.

His soul shall dwell at ease, and his seed shall
inherit the land.

The secret of the Lord is among them that fear
him; and he will show them his covenant.

Mine eyes are ever looking unto the Lord; for he
shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for
I am desolate and in misery.

The sorrows of my heart are enlarged: O bring
thou me out of my troubles.

Look upon my adversity and misery, and forgive
me all my sin.

Consider mine enemies, how many they are; and
they bear a tyrannous hate against me.

O keep

O keep my soul and deliver me: let me not be confounded, for I have put my trust in thee.

Let perfectness and righteous dealing wait upon me; for my hope hath been in thee.

Deliver Israel, O God, out of all his troubles.

SELECTION II.

Psalm xxxii.

BLESSED is he whose unrighteousness is forgiven,
and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.

For whilst I held my tongue, my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night, and my moisture is like the drought in summer.

I will acknowledge my sin unto thee; and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be
found;

found; but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding; whose mouths must be held with bit and bridle, lest they fall upon thee.

Great plagues remain for the ungodly; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

Psalm xxxiv.

I WILL alway give thanks unto the Lord; his praise shall ever be in my mouth.

My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

O praise

O praise the Lord with me, and let us magnify his Name together.

I sought the Lord, and he heard me; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him, and delivereth them.

O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints; for they that fear him lack nothing.

The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me; I will teach you the fear of the Lord.

What man is he that lusteth to live, and would fain see good days?

Keep thy tongue from evil, and thy lips, that they speak no guile.

Eschew

Eschew evil, and do good; seek peace, and ensue it.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit.

Great are the troubles of the righteous; but the Lord delivereth them out of all.

He keepeth all his bones, so that not one of them is broken.

But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

SELECTION III.

Psalm ciii.

PRAISE the Lord, O my soul; and all that is within me, praise his holy Name.

Praise the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

He showed his ways unto Moses, his works unto the children of Israel.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

He will not always be chiding; neither keepeth he his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our wickednesses.

For

For look how high the heaven is in comparison of the earth; so great is his mercy also toward them that fear him.

Look how wide also the east is from the west; so far hath he set our sins from us.

Yea, like as a father pitieth his own children; even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made; he remembereth that we are but dust.

The days of man are but as grass; for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

Even upon such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise

O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Psalm cxlii.

BLESSED is the man that feareth the Lord; he hath great delight in his commandments.

His seed shall be mighty upon earth; the generation of the faithful shall be blessed.

Riches and plenteousness shall be in his house; and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

A good man is merciful and lendeth; and will guide his words with discretion.

For he shall never be moved: and the righteous shall be had in everlasting remembrance.

He will not be afraid of any evil tidings; for his heart standeth fast, and believeth in the Lord.

His heart is stablished, and will not shrink, until he see his desire upon his enemies.

He

He hath dispersed abroad, and given to the poor,
and his righteousness remaineth for ever; his horn
shall be exalted with honour.

The ungodly shall see it, and it shall grieve him;
he shall gnash with his teeth, and consume away; the
desire of the ungodly shall perish.

SELECTION IV.

Psalm cxxi.

I WILL lift up mine eyes unto the hills, from whence
cometh my help.

My help cometh even from the Lord, who hath
made heaven and earth.

He will not suffer thy foot to be moved; and he
that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber
nor sleep.

The Lord himself is thy keeper; the Lord is thy
defence upon thy right hand;

So that the sun shall not burn thee by day, neither
the moon by night.

3 *

The

The Lord shall preserve thee from all evil ; yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth for evermore.

Psalm cxlil.

I WAS glad when they said unto me, We will go into the house of the Lord.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment, even the seat of the house of David.

O pray for the peace of Jerusalem ; they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For my brethren and companions' sakes, I will wish thee prosperity.

Yea, because of the house of the Lord our God, I will seek to do thee good.

Psalm

Psalm cxxiii.

UNTO thee lift I up mine eyes, O Thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us; for we are utterly despised.

Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

Psalm cxxx.

OUT of the deep have I called unto thee, O Lord; Lord, hear my voice.

O let thine ears consider well the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look

I look for the Lord; my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord before the morning watch; I say, before the morning watch.

O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his sins.

Then may be read one of the following portions of the Holy Bible, or such other selection as may be deemed proper.

Isaiah, xiv.

I AM the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth.

Shall

Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them:

them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.' For thus saith the Lord that created the heavens: God himself that formed the earth, and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look upon me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself,
the

the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

John xv.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and
my

my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world

world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear

witness, because ye have been with me from the beginning.

Romans xii.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth,

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on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the

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the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Then may be sung a Hymn.

After which the leader may offer the following Prayers, or such of them as he may select, all kneeling.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth

appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and with thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

ALmighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our
souls;

souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

O ALMIGHTY

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

O GOD, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of
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Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

O GOD, the protector of all who trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to
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the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Here insert Special Prayers, should any be used.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

Then may be sung a Hymn.

After which, should time permit, a SERMON may be read.

And then the following Prayers may be offered.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and
ever,

ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name ; through Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name ; we beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee ; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory ; through Jesus Christ our Lord. Amen.

2 Corinthians xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

SECOND

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Second Sunday Service.

SECOND SUNDAY SERVICE.

The service may be commenced by singing one of the Hymns in the collection.

Then let the leader of the service say,

DRAW nigh unto God, and he will draw nigh unto you. Cleanse your hands, and purify your hearts. Humble yourselves in the sight of the Lord, and make a confession of your sins unto him, with a hearty sorrow and a humble hope, begging for pardon at the throne of grace, through the infinite merit and precious sacrifice of our Lord and Saviour Jesus Christ.

All kneeling, may then be said aloud the following Confession.

O ALMIGHTY God, great Lord of heaven and earth, we miserable sinners with fear and shame cast ourselves down before thee, humbly confessing

our manifold sins and unsufferable wickednesses, by which we have deserved thy wrath, and separation from thy presence for ever.

We confess, O great God, that we have sinned against thee by knowledge and by ignorance, by folly and by surprise, by word and deed, by anger and desires, by night and by day, in private and in public, by the lusts of the flesh, and the vanity and pride of our spirits: our sins of omission are infinite, and the sins of our tongue cannot be numbered. O God, thy words and laws are holy, and thy judgments are terrible; but we have broken all thy righteous laws and commandments, and we have great cause to be afraid of thy severest judgments; and where shall we appear when thou art angry with us?

But thou shalt answer for us, O Lord our God: thou art our judge, but thou art our Redeemer: we have sinned, but thou, O blessed Jesus, art our Advocate. Have mercy upon us, have mercy upon us, most miserable sinners: enter not into judgment with us, lest we die: let not thine anger arise, lest we be consumed: but spare us, gracious Lord: spare thy servants, whom thou hast redeemed with thy most precious

precious blood: O reserve not evil in store for us against the day of vengeance, but show thy goodness in us, and let thy mercies be magnified upon us: deliver us, O Lord, from the power of sin, and preserve us from the punishments of it, through Jesus Christ our Lord. Amen.

Then shall the leader of the service offer the following Prayers.

O LORD our God, whose power is infinite, whose glory is supreme, whose goodness is unspeakable, whose mercy is without measure, despise not thy returning servants who earnestly beg for pardon and to be reconciled to thee: sanctify, O God, our bodies and souls, search out our spirits, and cast out all iniquity from within us: all weak principles and false arguings, every impure lust and filthy desire, all pride and envy, all hypocrisy and lying, all inordinate love of this world and base covetousness: all hardness of heart and unrelenting dispositions, all peevishness and hasty anger, all mindfulness of injuries and revengefulness, all blasphemy and irreligion: and every motion of soul and body which can withdraw

us from thee and is against thy will and commandment.

Pardon, we humbly beseech thee, our innumerable transgressions of thy holy laws, which might justly cause thee to shut thy merciful ears against all our prayers, and to cast us out of thy presence for ever.

Pardon, O God, all the sins we have been guilty of in the course of our lives, against thee, our neighbours, or ourselves, in thought, word, or deed; our sins of ignorance and inadvertency, and especially all wilful and presumptuous sins; those which we have done ourselves; and those which we have been any way accessory to in others.

O Lord, pardon also the iniquities of our holy things; our coldness, wanderings, and indevotion in prayer; our irreverent behaviour in thy house, and weariness of thy service; and our repeated violations of the solemn vows and promises made for us in holy baptism, and renewed at thine altar.

O God, pardon all our abuses of thy mercies, and the unworthy returns we have made to all thy benefits.

Pardon, we beseech thee, our shameful unfruitfulness hitherto under all the means of grace, and make us
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more careful to improve all future opportunities; that as we grow in years, we may grow in grace; and the nearer we come to our end, we may be the more fit for that pure and perfect bliss, which thou hast prepared for those who devoutly worship and serve thee, in the glories of thy kingdom.

Assist us, we humbly pray thee, in the great duties we have this day to perform: fill us with awful and affecting thoughts of thy greatness, thy holiness, thy wisdom, power, and goodness; and with such a lively sense of our own vileness and wretchedness; of our manifold necessities, and absolute dependence upon thee, as may make us humble, lowly, fervent, and earnest at the throne of thy grace; that so our prayers and praises may come before thee as the incense, and the lifting up of our hands be a morning sacrifice acceptable in thy sight, through the mediation of our great High Priest, the Lord Jesus Christ.

Gracious Father, give us perfect pardon for what is past, and a perfect repentance of all our evils, that for the time to come we may, with pure spirits, with broken and contrite hearts, with sanctified lips and holy desires, serve thee religiously, walk humbly with

our God, converse justly and charitably with men, and possess our souls in patience and holiness, and our bodies in sanctification and honour, through Jesus Christ our Lord. Amen.

Here may be introduced the Occasional Prayers, when used.

Then may be read one of the following lessons from the Bible.

Malachi iii.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers

sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither

neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

John

John x.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that

that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a
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devil, and is mad; why hear ye him? Others said, these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Acts xxvi.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things

things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from

the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

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For the king knoweth of these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them : and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

Then may the leader offer the following Prayers, all kneeling.

O GOD and Father of our Lord Jesus Christ, thy name is great, thy essence is infinite, thy goodness is eternal, and thy power hath no limit : thou art the God and Lord of all, blessed for ever

more. Look down in mercy and compassion from thy dwelling, hear our prayers and supplications, and deliver us from all the temptations of the world, the flesh, and the devil. Take not thy grace from us; let us never want thy help in our needs, nor thy comfort in the day of our danger and calamity. We humbly pray thee that this day and all the days of our life may be holy and peaceable. Send thy holy spirit, the spirit of peace, to be the guide of our way, the guard of our souls and bodies. Grant that all the chances and accidents of this day may be healthful to our bodies and profitable to our souls, and that we may spend the remaining portion of our life in blessing, and peace, and holiness. We have no strength of our own. Thou art our confidence, our rock, and our strong salvation. Save us, O God, from the miseries of this world, and never let us suffer the intolerable calamities of the next. Rescue us from the evils we have done, and preserve us from the evils we have deserved, that we living before thee with clean hearts, and undefiled bodies, and sanctified spirits, may at the day of judgment be presented pure and spotless by the blood of the Lamb, that we may
sing

sing eternal Alleluiahs in heavenly places to the honour of God our Saviour, who hath redeemed our souls from death, our eyes from tears, and our feet from falling. Grant this in the richness of thy mercy, through Jesus Christ our Lord. Amen.

OBLESSED God, we are ashamed when we remember our own follies, our violent passions, our peevishness and pride, our vain thoughts and unprofitable words, our uncharitable and useless conversation: we spend our days in idleness and folly, our nights in the images and causes of death, and though our sins are so many that we cannot number them, yet we so little apprehend our own dangers, that we neither leave them utterly nor heartily deplore them.

But, O God, thou God of pity and compassion, have mercy upon us: for thou art our Father, merciful and gracious, and thou hast revealed to mankind an infinite mercy in Jesus Christ. For his sake be pleased to give us repentance and to give us pardon, and grant that our souls being washed in the blood of the holy Lamb, we may live a holy, a

gracious, and a blessed life, in all godliness, and honesty, and sobriety, and may die in the love of God, in the charity of our neighbours, in the communion of the church, and in a sure and certain hope of life eternal, through Jesus Christ our Lord. These and all other mercies which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son, in whose name we offer up these petitions, and to whom, with thyself and the Holy Spirit, would we ascribe everlasting praises. Amen.

Then may be sung one of the Hymns in the Selections.

After which may be read a SERMON.

The Sermon ended, the leader of the service may say, "Let *us* pray;" when, all kneeling, he may either make an extempore Prayer or use the following.

ALMIGHTY God, our glory and our hope, our Lord and Master, the Father of mercy and the God of all comfort, we humbly present to thee the sacrifice of a thankful spirit, in a joyful acknowledgment of those infinite favours by which thou hast supported our state, enriched our spirits, comforted our sorrows, relieved our necessities, blessed and defended

defended our persons, instructed our ignorance, and promoted our eternal interest. We praise thy name for that portion of thy Holy Word of which thou hast made us partakers this day; grant that it may bring forth in us the fruit of good living, to the glory of thy holy name, and the edification and eternal comfort of our souls, through our Lord Jesus Christ. Amen.

Then shall the leader also say,

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; make us perfect in every good work to do his will, working in us that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

THIRD



Third Sunday Service.

THIRD SUNDAY SERVICE.

Let the leader of the service begin by saying "Let us pray;" when, all kneeling, he shall say the Lord's Prayer, the rest joining audibly.

OUR Father, who art in Heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those that trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then he may offer the following Prayers.

BLESSED God, Father of all mercies, who hast sent thy Son to redeem us from sin and eternal death, have mercy upon us, Lord have mercy upon

us, cleanse and forgive us, O save us for thy mercies' sake.

O blessed Saviour Jesus, who wert the price of lost mankind, and gavest thyself a sacrifice for our sins, have mercy upon us, miserable and lost, but sorrowful and returning sinners.

O blessed Spirit, proceeding from the Father and the Son, who didst come into the world to sanctify, to teach, to illuminate, and to guide us, have mercy upon us, foolish and ignorant, lost and miserable sinners.

O most blessed and mysterious Trinity, Holy, Holy, Holy, Lord God Almighty, thou that art of purer eyes than to behold iniquity, have mercy upon us, vile and unworthy sinners.

We have sinned, O Lord, we have sinned, we cannot cast our searching eyes into any of thy commandments, but we find ourselves miserably guilty. O Father, for the sake of thy well-beloved Son, cast not out our prayer, nor turn thy mercy from us.

Pardon, O God, the vanities of our childhood, and the sins of our youth; our deadness to thy love and
our

our disobedience to thy laws; our readiness to all iniquity, and our unwillingness to all that is good. O Lord, have mercy upon us, cleanse and forgive us: O save us for thy mercies' sake.

Almighty God, we have sinned against heaven and in thy sight, and are no more worthy to be called thy sons: we have broken the solemn vow we made to thee in baptism, by eagerly pursuing the vanities of this wicked world; by easily yielding to the temptation of the devil; and by greedily indulging our carnal lusts and desires: we have grieved thy holy Spirit by works of uncleanness, by the deadness of our faith, and by disobedience to thy holy will and commandments. But we repent, O our God, we repent. Lord, lay not those sins to our charge: Father, forgive us, for Jesus Christ's sake.

O Lord, whatever deeds of sin we may at any time have committed against thee, but which we have forgotten in the multitude of our wickednesses, pardon and blot out from thy book. In what manner soever we have offended thee, O most merciful Lord, in thought, word, or deed, secretly or openly, we do

most heartily beseech thee to have compassion upon us, and forgive us these sins; have mercy upon us, have mercy upon us, most merciful Father: for thy Son Jesus Christ's sake forgive us all that is past, and grant that hereafter we may serve thee in newness of life, to the honour and glory of thy name, and the eternal salvation of our souls, through Jesus Christ our Lord.

O Lord God, our open wickedness is great, and the secret sins we have committed are more in number than the hairs of our heads; and our hearts would fail us, but that we well know that thy mercies are greater than our sins; have mercy therefore upon us, according to thy great goodness, and in the multitude of thy mercies do away our offences. O Lord God Almighty, forgive and receive us into the arms of thy fatherly compassion; make us ashamed of our past folly and madness, our greediness in sucking in pollution, our treacherous betraying our souls to temptation, our obstinate refusals of thy mercy, and unthankful abuses of thy goodness. Make us every day more and more to feel how bitter a thing it is to depart

depart from thee, and to transgress thy most holy and perfect commandments. O gracious Lord, look on us as thou didst on St. Peter, and so pierce these hard hearts that we may weep bitterly for our sins, and repent truly for all our iniquities. Amen.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities, through Jesus Christ our Lord; to whom, with thyself and the Holy Spirit, be all honour and glory, now and for ever more. Amen.

Then (still kneeling) may be rehearsed the Ten Commandments; those present, after each Commandment, asking God's mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

Leader. God spake these words, and said, I am the Lord thy God: thou shalt have none other gods but me.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God; and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Lord have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days
the

the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

Lord have mercy upon us, and incline our hearts to keep this law.

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then the leader may say,

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that, through thy most mighty protection, both here and
ever,

ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Here may be introduced the Occasional Prayers, when used.

Then let there be read one of the following portions of Scripture, or such other chapters of the Bible as may be thought proper.

Exodus xv.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. And

with.

with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and
plant

plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the

Lord

Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Matthew vi.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right

right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the

glory

glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces; that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the
light

light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-

withal shall we be clothed? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

1 Peter ii.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby : if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious : and he that believeth on him shall

shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the

praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray:

but

but are now returned unto the Shepherd and Bishop of your souls.

Then may be sung a Hymn from the Selections.

After which a SERMON may be read.

The Sermon ended, let there be sung another Hymn; after which the leader of the service may close with the following Prayers, or extemporaneous if preferred.

ALMIGHTY God, the fountain of holiness and felicity, who, by thy word and thy spirit, dost conduct all thy servants in the ways of peace and sanctity, inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual testimonies of thy loving kindness, grant unto us so truly to repent us of our sins, so carefully to reform our errors, so diligently to watch over all our actions, so industriously to do all our duty, that we may never transgress thy holy laws willingly: but that it may be the work of our lives to obey thee, the joy of our souls to please thee, the satisfaction of all our hopes, and the perfection of our desires, to live with thee in the holiness of thy kingdom of grace and glory, through Jesus Christ our Lord. Amen.

O ALMIGHTY and most gracious Father, who art the fountain of peace, of love and of grace, we pray unto thee for peace, for love, and for thy salvation. Let a holy peace for ever dwell in our consciences. Let peace and holiness, and God's blessing, for ever adorn, support, and enlarge this family. Let there be peace and union of minds in all Christian assemblies, one heart and one voice, the same faith and an eternal charity. Make wars to cease in all the world, that the peace and the design of the Gospel may be advanced, the laws of the holy Jesus may be obeyed, and his name magnified in all the world for ever and ever. Amen.

SAVE us, defend and keep us in thy fear and love, O thou God of mercy and grace. Give unto us the light of thy countenance, pardon of our sins, health of body, sanctification of our spirits, peace from heaven, and salvation of our souls in the day of our Lord Jesus; all which we ask in the name and through the mediation of thy son, our Saviour, Jesus Christ. Amen.

O God,

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this family with thy love and favour; enlighten our minds more and more with the light of the everlasting Gospel; graft in our hearts a love of the truth; increase in us true religion; nourish us with all goodness; and of thy great mercy keep us in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. Amen.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Fourth Sunday Service.

FOURTH SUNDAY SERVICE.

All kneeling, let the leader of the service begin by repeating the following General Supplication, or Litany; which may be done by himself alone, as a continuous prayer, leaving out the italicised parts, or these assembled may respond in the sentences printed in italics.

O GOD, the Father of Heaven; O God, the Son, Redeemer of the World; O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

Deliver

Deliver us, O Lord, from all evil and mischief;
from sin; from the crafts and assaults of the devil;
from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory,
and hypocrisy; from envy, hatred, and malice, and
all uncharitableness, O Lord, deliver us.

Good Lord, deliver us.

From all inordinate and sinful affections; and from
all the deceits of the world, the flesh, and the devil,
O Lord, deliver us.

Good Lord, deliver us.

From lightning and tempest, from plague, pesti-
lence, and famine; from battle and murder, and from
sudden death, deliver us, O Lord.

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion;
from all false doctrine, heresy, and schism; from
hardness of heart, and contempt of thy Word and
Commandment, O Lord, deliver us.

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy
holy

holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation, O Lord, deliver us.

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy Precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, O Lord, deliver us.

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment, good Lord, deliver us.

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

To bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

To illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word;

and that, both by their preaching and living, they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

To give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

And to give us an heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

To strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up those who fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That

That it may please thee to succour, help, and comfort all who are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

To preserve all who travel by land or by water, all sick persons, and young children, and to show thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

To defend and provide for the fatherless children, and widows, and all who are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

And especially to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue

endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness, and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Here insert Special Prayers, should any be used.

Then

Then may be sung a Hymn.

After which may be read one of the following portions of Scripture, or such other chapter of the Bible as may be deemed proper.

Habakkuk iii.

A PRAYER of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was

thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest
in

in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

John III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old?

can

can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever

whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

And John also was baptizing in Enon near to Salim, because there was much water there: and they
came,

came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit

Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Revelations iii.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which

which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that

overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

Then may be used the following Prayers.

O ALMIGHTY God, who dwellest in the inaccessible light, before whom the greatest mountains are like the dust of the balance, and in whose sight the heavens are not pure, and the angels tremble and are charged with folly: we confess to thee, O Lord, Father of heaven and earth, all those sins which we have wrought in private and in public: for thou knowest all things, and nothing is hid from thy righteous eyes. Thou art the God of mercy and pity, and we fly unto thee, who art the lover and Saviour of all the souls of the faithful. Have pity on us who have many times embittered and grieved thy most Holy Spirit, to the joy of our enemies, and the sad ruin of our pitiable and wounded souls. Behold, O God, we have been dead in sins and trespasses, and servants to thy enemy. There is no kind of sin but
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we have committed, or would have committed: if it were pleasant, we cared not for the foulness, but if we were tempted we did fall; and where we did fall, there we did love to lie. We know, O God, and tremble at the sad remembrance, that all our sins shall be placed before our faces at the day of thy dreadful appearance. O look upon us with pity, and let not the angel of wrath snatch our precious souls from thy beatific presence; take not the sweet refreshments of thy Spirit from us one hour. O dearest Lord, thou lover of souls, take not our lives from us while our souls are unprepared and unready, unexcused and unpardoned: for thou knowest the abyss of our sins, and thou knowest what is that abyss of flames and anger which is prepared for those who obey not the truth, and believe not in Christ. Do thou, O God, open our eyes, that we may see our own vilenesses, and forsake them, and our foolish errors, that we may amend them, and all our infirmities, that we may watch against them, and all our duty, that we may pursue it earnestly and passionately, prudently and entirely, presently and for ever. O grant that we may every day renew our repentance and vows of
a better

a better life, and make us to do every day what we promise, and what is our duty : that we may confess our sins with a real and humble sorrow, and beg for pardon, because we desire it, and ask for thy help, because we will make use of it : not resting in forms of godliness, but living in the power of it, in love and duty, in holiness and godly choice, through Jesus Christ our Lord.

Most gracious God and Father, imprint in our hearts great apprehensions of thy power and thy glories, of thy judgment and thy mercies : of our sins and of our change approaching ; of our fugitive life and the day of our death ; of our duty and our danger, and the inexpressible terrors of the day of judgment : and in proportion to such apprehensions, teach us, O God, to walk in this world with fear and trembling, with hope and purity, with diligence and devotion, religiously and usefully, humbly and charitably, with love and obedience to thee, with love and justice to our neighbours, with sober spirits and chaste bodies, with temperance and peace, with faith and patience, with health and the holiness, in the favour of God and friendliness of our neighbours, in the communion of
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the Church and in obedience to all good laws ; that we, being blessed by thy providence, defended by thy ministering angels, conducted by thy good Spirit, instructed by thy Word, nourished by the body of Christ, cleansed by his blood, and clothed with his righteousness, may grow from grace to grace in the increase of God to the fulness of Christ, being subjects of the kingdom of glory in the world to come, through Jesus Christ our Lord. Amen.

After which may be added the following, all still kneeling.

Leader. Our Lord Jesus seeing the multitude went up into a mountain ; and he opened his mouth and taught them, saying,

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are they that mourn, for they shall be comforted.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are the meek, for they shall inherit the earth.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are the merciful, for they shall obtain mercy.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are the pure in heart, for they shall see God.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are the peace makers, for they shall be called the children of God.

Lord, pardon our faults, and incline our hearts to obey thee, that we may inherit this blessing.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Lord,

Lord, make us ready, in heart and body, to obey thee in every thing, that we may inherit all these blessings in the kingdom of our Lord Jesus Christ. Amen.

Grant this, O God, for his sake, who is the food of our souls, and the joy of our hearts, the object of our faith and hope, and the great example of charity and all excellencies, our Lord and Saviour, Jesus Christ. Amen.

O LORD, do thou consecrate us, both in soul and body, to be holy temples to thyself; that thou dwelling in our hearts by faith and love, we may be cleansed from all sinful affections and devoutly given to serve thee in good works, to the glory of thy blessed name and our own salvation, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Here insert Special Prayers, should any be used.

Then

Then may be read a **SERMON**.

After the Sermon the leader may say, "Let us pray;" when, all kneeling, he may offer the following Prayers.

ALMIGHTY God and Heavenly Father, we render thee most hearty thanks for this spiritual and heavenly nourishment of thy blessed word, wherewith our souls are not only well refreshed at this present, but also our faith is strengthened, our love is kindled, and our conscience quieted. We most humbly beseech thee to give us grace, not only to be hearers of thy word, but doers of the same; not only to love, but also to live thy Gospel; not only to favour, but also to follow thy godly doctrine; not only to profess, but also to practise thy blessed commandment: that whatsoever we outwardly hear and inwardly believe, we may show forth the same in our conversation and living, unto the honour of thy holy name, the comfort of our Christian brethren, and the health of our souls. Amen.

O ETERNAL

O ETERNAL God, the great Father of spirits, the great lover of souls, who didst send thy Holy Spirit upon thy Church in the day of Pentecost, and hast promised that he shall abide with thy Church for ever, let thy Holy Spirit lead us into all truth, defend us from all sin, enrich us with his gifts, refresh us with his comforts, rule in our hearts for ever, conduct us with his truth, and lead us in the way everlasting: that we, living by thy Spirit, and walking in him, may by him be sealed up to the day of our redemption. O let thy Spirit witness to our spirits that we are the children of God, and make us to be so for ever, through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

U NTO God's gracious mercy and protection we now commit ourselves: the Lord bless us and keep us; the Lord make his face to shine upon us and be gracious unto us; the Lord lift up his countenance upon us and give us peace both now and evermore. Amen.

SPECIAL

Special Prayers.

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SPECIAL PRAYERS.

SUPPLICATIONS

Which may be added, as occasion requires, to either of the foregoing Services, using them in the place designated for Special Prayers.

In time of great Sickness and Mortality.

O ALMIGHTY God, the Lord of life and death, of sickness and health, regard our supplications, we humbly beseech thee: and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is;
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that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. Amen.

For a Sick Person.

O FATHER of mercies, and God of all comfort, our only help in time of need, look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

For

For a Person or Persons going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; we commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. Amen.

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit; and give us grace, that we may learn, by thy punishments, to
amend

amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. Amen.

In time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase, behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In
thy

thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace, through Jesus Christ our Lord. Amen.

A Prayer which may be said in case of Sudden Surprise and Immediate Danger.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance. But, if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: that among the praises which thy saints and holy angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory,

that thou hast redeemed the soul of this thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

A Prayer for a Sick Child.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness. Visit *him*, O Lord, with thy salvation: deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and
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the Holy Ghost, ever one God, world without end.
Amen.

A Prayer for a Sick Person, when there appeareth but a small hope of recovery.

O FATHER of mercies, and God of all comfort,
our only help in time of need, we fly unto thee
for succour in behalf of this thy servant, here
lying under thy hand in great weakness of body.
Look graciously upon *him*, O Lord; and the more
the outward man decayeth, strengthen *him*, we
beseech thee, so much the more continually with thy
grace and holy spirit, in the inner man. Give *him*
unfeigned repentance for all the errors of *his* life
past, and steadfast faith in thy Son Jesus, that *his*
sins may be done away by thy mercy, and *his* pardon
sealed in heaven, before *he* go hence, and be no more
seen. We know, O Lord, that there is no word
impossible with thee; and that, if thou wilt, thou
canst even yet raise *him* up, and grant *him* a longer
continuance amongst us. Yet, forasmuch as in all
appearance the time of *his* dissolution draweth near,
so fit and prepare *him*, we beseech thee, against the
hour of death, that after *his* departure hence in peace,
and

and in thy favour, *his* soul may be received into thine everlasting kingdom ; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

A Commendatory Prayer for a Sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour ; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world ; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lust of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is ; and so to number our
days,

days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for Persons troubled in Mind or in Conscience.

O BLESSED Lord, the Father of mercies and the God of all comfort, we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities. Thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear

of

of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*; and give *him* peace, through the merits and mediation of Jesus Christ our Lord. Amen.

A Prayer which may be said in behalf of all present.

O GOD, whose days are without end, and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life, and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of thy Holy Church universal; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee, our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

In

In time of sudden Accident or Affliction.

O LORD, most high! the all-disposing God! who hast taught us, that affliction rises not out of the dust, nor comes without thine appointment, but is thy messenger to fulfil thy will; thou hast good reason to do as thou hast done, though the reason may be hid from us. We know, O Lord, that thy judgments are right, and that thou, in faithfulness, hast afflicted us. O why should a living man complain, a man for the punishment of his sins? Great God! we humbly submit to thy hand, and will bear the effects of thy displeasure, which we have brought down upon ourselves. O Lord, give us patience, and strength, and grace, proportionable to this great trial; and enable us so to demean ourselves under it, that, after the affliction, we may find cause to say, It was good for us to be afflicted. Thou hast torn and smitten, thou alone art able to heal the breaches thou hast made. Do thou remember us in our low estate, for the sake of that mercy of thine which endureth for ever; and help us to find out the cursed things that have

provoked thee so to stretch out thy hand upon us. O that we may search and try our ways, and turn to the Lord, and bring forth fruits meet for repentance. And for his sake who was wounded for our transgressions, and bruised for our iniquities, Lord, forgive and heal our souls that have sinned against thee: and, in thy good time, make us to hear joy and gladness, that the bones which thou hast broken may rejoice.

Grant, O God, an humble resignation to thy will, and satisfaction with thy dealings; and make this afflictive dispensation, which is so grievous at the present, to have a favourable and happy issue. O make it the messenger of thy love to our souls, and the means of sanctifying and preparing them for the Lord, and of fitting them to receive all the saving mercies of our God in Jesus Christ. Amen.

For a Sick Person in great pain.

O GRACIOUS God, who dost not willingly afflict nor grieve the children of men, who sendest even pain and trouble on us for wise and good ends, as necessary messengers to call us to thyself, we apply to thee for the relief of this our much afflicted
brother,

brother, beseeching thee to ease *his* pains and to restore *his* health, if it be thy good pleasure; grant *him*, most merciful Father, a comfortable intermission, and a speedy conclusion, of these *his* grievous sorrows; refresh *his* spirit, lighten *his* sufferings, pardon *his* sins; and at length bring *him* safely through this vale of tears to the enjoyment of thy happy and glorious presence, for the sake and through the merits of thy Son, our Saviour Jesus Christ. Amen.

For one under Temporary Derangement.

O ALMIGHTY Lord, who givest wisdom, and out of thy mouth dost pour knowledge and understanding; look down, we beseech thee, with an eye of pity upon this thy poor creature, whose reason thou now sufferest to be obscured by the clouds and thick darkness of a disordered mind. Dispel, we beseech thee, by the gracious influence of thy Holy Spirit, these clouds of the understanding, these vain imaginings and bewildered fancies, and so restore in *him* the blessing of *his* former reason. Guide the minds of thy servant to some means of help; but should our frail hands and feeble instruments fail, yet as the

doors which are barred against the skill of men are never shut to thee, reveal, we pray thee, thy glorious arm to bring salvation from above, and for the glory of thy name, vouchsafe a great and wonderful deliverance, O Almighty Lord, through thy mercies in Christ Jesus. Amen.

For a Member of the Family gone or about to go on a Journey.

ALMIGHTY God and heavenly Father, the protector of all who put their trust in thee, and whose providence ordereth all things both in heaven and on earth, we invoke thy protecting care in behalf of this thy *servant*, in the journey which lies before *him*. Be with *him*, we beseech thee, in all the way in which *he* shall go; be about *his* bed and about *his* path, in *his* rising up and in *his* sitting down, in *his* going out and in *his* coming in; deliver *him* from dangers seen and unseen, from all the perils which encompass the path, from all the lures which assail the heart, and from all the foes which beset the faith of the traveller.

Bring *him* in safety to his journey's end, laden with the experience of thy goodness; and grant that

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we may each feel that life is but a pilgrimage, that we are journeying to the grave, and make us continually mindful of our latter end, so that at the last, through faith in the Lord Jesus Christ, and on account of his infinite merit and precious death, we may be safely brought to our heavenly home, where the wicked cease from troubling and the weary are at rest. We ask this in the name and for the sake of thy Son our Saviour Jesus Christ. Amen.

Prayers to be used in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; we, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess when we have been safe, and seen all things quiet about us, we have forgotten thee, our God, and refused to hearken to the still voice of thy word, and to obey thy commandments. But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all; and therefore we adore thy Divine Majesty, acknowledging

thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' sake, in Jesus Christ, thy Son our Lord. Amen.

Or this.

O MOST glorious and gracious Lord God, who dwelleth in heaven, but beholdest all things below; look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish: The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. Amen.

THANKSGIVINGS.

THANKSGIVINGS.

A Thanksgiving for the beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; we bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness

of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy name for all thy goodness towards *him*, through Jesus Christ our Saviour: to whom, with thee and the Holy Spirit, be all honour and glory, world without end. Amen.

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us, thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. Amen.

For

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. Amen.

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for thy sins, and consumed us for our transgressions, by the late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies, through Jesus Christ our Lord. Amen.

For

For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; we bless thy name that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant*, who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of his days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. Amen.

For a Safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works: we praise thy holy name, that thou hast been pleased to conduct in safety, through the perils of the great deep, *this* thy *servant*, who now *desireth* to return *his* thanks unto thee. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee,
and

and obedience to thy laws, through Jesus Christ our Lord. Amen.

For Deliverance from the Perils of the Sea.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; we, thy poor creatures whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance, for which we now, being in safety, do give all praise and glory to thy holy name, through Jesus Christ our Lord. Amen.

Or this.

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice and to do thy will. We therefore bless and glorify thy name, for this thy mercy, in saving us when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our lives, through Jesus Christ our Lord and Saviour. Amen.

A Thanksgiving

A Thanksgiving after a Journey.

ALMIGHTY God, who savest our life from destruction and crownest us with mercy and loving-kindness; blessed be thy holy name, that thou hast brought us safely to the end of our journey, and preserved us from the innumerable accidents and dangers to which we were exposed. It is of thy mercy that our health has been continued to us, notwithstanding those various circumstances that might have impaired it. It is from thy providence that we have been protected from injuries, evils and death. How many unforeseen dangers, O Lord, hast thou delivered us from! and how many that have threatened us hast thou overruled! Lord, we will triumph in thy praise; and not only with our lips, but in our lives, express our thanks, by being more obedient to thy holy commands, and serving thee, in holiness and righteousness, all the days of our lives, through Jesus Christ our Lord. Amen.

Hymns.

H Y M N S.

HYMN 1. L. M.

AFFLICTED soul! to Christ draw near,
Thy Saviour's gracious promise hear;
His faithful word declares to thee,
That "as thy day thy strength shall be."

2 If faith is weak, and foes are strong,
And if the conflict should be long,
Thy Lord will make the tempter flee,
For "as thy day thy strength shall be."

3 When called by him to bear the cross,
Reproach, affliction, pain, or loss,
Or deep distress, or poverty,
Still "as thy day thy strength shall be."

When

- 4 When death at length appears in view,
His presence shall thy fears subdue;
He comes to set thy spirit free,
For "as thy day thy strength shall be."

HYMN 2. L. M.

A SLEEP in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

- 2 Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woes, shall dim that hour,
Which manifests the Saviour's power.

- 3 Asleep in Jesus! O, for me
May such a blissful refuge be;
Securely shall my ashes lie,
And wait the summons from on high.

Asleep

4 Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

5 Asleep in Jesus! O, how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death has lost his venom'd sting!

MRS. MACKAY.

HYMN 3. L. M.

BEHOLD a Stranger at the door!
He gently knocks, has knocked before;
Has waited long—is waiting still;
You treat no other friend so ill.

2 Oh! lovely attitude—He stands
With melting heart, and loaded hands:
Oh! matchless kindness—and He shows
This matchless kindness to His foes.

3 But will He prove a friend indeed ?
 He will—the very Friend you need ;
 The Friend of sinners—yes, 'tis He,
 With garments dyed on Calvary.

4 Rise, touched with gratitude divine,
 Turn out His enemy and thine,
 That soul-destroying monster, sin,—
 And let the heavenly Stranger in.

5 Admit Him, ere His anger burn,—
 His feet, departed, ne'er return ;
 Admit Him,—or the hour's at hand,
 You'll at His door rejected stand.

GREGG.

HYMN 4. C. M.

COME, Holy Spirit, Heavenly Dove,
 With all thy quickening powers,
 Kindle a flame of sacred love
 In these cold hearts of ours.

Look !

2 Look ! how we grovel here below,
Fond of these trifling toys !
Our souls can neither fly nor go
To reach eternal joys.

3 In vain we tune our formal songs ;
In vain we strive to rise ;
Hosannas languish on our tongues,
And our devotion dies.

4 Dear Lord, and shall we ever live
At this poor dying rate,—
Our love so faint, so cold to thee,
And thine to us so great ?

5 Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,

**Come, shed abroad a Saviour's love,
And that shall kindle ours.**

WATTS.

HYMN

HYMN 5. L. M.

COME, gracious Spirit, heavenly Dove,
With light and comfort from above ;
Be thou our guardian, thou our guide,
O'er every thought and step preside.

2 The light of truth to us display,
And make us know and choose thy way ;
Plant holy fear in every heart,
That we from God may ne'er depart.

3 Lead us to holiness, the road
That we must take to dwell with God ;
Lead us to Christ, the living way,
Nor let us from his precepts stray.

4 Lead us to God, our final rest,
In his enjoyment to be bless'd ;
Lead us to heaven, the seat of bliss,
Where pleasure in perfection is.

BROWNE.

HYMN

HYMN 6. III. 5.

FOR a season called to part,
Let us now ourselves commend
To the gracious eye and heart
Of our ever present Friend.

2 Jesus, hear our humble prayer :
Tender Shepherd of thy sheep,
Let thy mercy and thy care
All our souls in safety keep.

3 In thy strength may we be strong ;
Sweeten every cross and pain ;
Spare us, that we may, ere long,
Meet and worship thee again.

NEWTON.

HYMN

HYMN 7. S. M.

“FOR ever with the Lord !”
So, Jesus ! let it be ;
Life from the dead is in that word ;
’Tis immortality.

2 Here, in the body pent,
Absent from thee I roam ;
Yet nightly pitch my moving tent
A day’s march nearer home.

3 “ For ever with the Lord !”
Saviour, if ’tis thy will,
The promise of that faithful word
E’en here to me fulfil.

4 So when my latest breath
Shall rend the vail in twain,
By death I shall escape from death,
And life eternal gain.

Knowing

- 5 Knowing as I am known,
How shall I love that word,
And oft repeat before the throne—
“For ever with the Lord!”

MONTGOMERY.

HYMN 8. L. M.

FROM every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,—
'Tis found beneath the Mercy-Seat.

- 2 There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet:
It is the blood-bought Mercy-Seat.

- 3 There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common Mercy-Seat.

Ah!

4 Ah ! whither could we flee for aid,
 When tempted, desolate, dismayed ;
 Or how the host of hell defeat,
 Had suffering saints no Mercy-Seat ?

6 O, let my hand forget her skill,
 My tongue be silent, cold, and still,
 This throbbing heart forget to beat,
 If I forget the Mercy-Seat.

STOWELL.

HYMN 9. III. 5.

ON BEING DETAINED FROM CHURCH.

FATHER, thou art good and loving,
 And our own desires we yield,
 As the only way of proving
 How we trust thy will revealed ;
 Meekly bowing
 To decrees thy hand hath sealed.

If

- 2 If we might have chosen, rather
 Would we be with them to-day,
Who within thy temples gather,
 To adore, and praise, and pray ;
 But thy wisdom
 Keeps us from thy courts away.
- 3 Thou art with us now, O Saviour,
 Thou wilt hear our grateful songs ;
And our prayers will meet the favour
 Which to humble faith belongs,
 Though we bend not
 With the temple's kneeling throngs.
- 4 Severed from the congregation,
 Still we're one with them, in thee ;
One communion, one salvation,
 Make one church and family :
 May we ever,
 By thy grace united be !
- 5 Praise the Father ! earth and heaven,
 Praise his only Son, our Lord ;

And when highest praise is given,
Be the Holy Ghost adored :
Honour, glory,
To the one true God accord !

EMMA LEWIS.

HYMN 10. L. M.

HE dies !—the friend of sinners dies ;
Lo ! Salem's daughters weep around ;
A solemn darkness veils the skies ;
A sudden trembling shakes the ground.

2 Here's love and grief beyond degree ;
The Lord of glory dies for men ;
But lo ! what sudden joys we see !
Jesus, the dead, revives again.

3 The rising God forsakes the tomb ;
Up to his Father's court he flies ;
Cherubic legions guard his home,
And shout him welcome to the skies.

Break

4 Break off your tears, ye saints, and tell
How high our great Deliverer reigns ;
Sing how he spoiled the hosts of hell,
And led the tyrant death in chains.

5 Say—live for ever, glorious King,
Born to redeem, and strong to save !
Where now, O Death, where is thy sting ?
And where thy victory, boasting Grave ?

WATTS.

HYMN 11. L. M.

HE lives, the great Redeemer lives,
What joy the blest assurance gives !
And now, before his Father, God,
Pleads the full merit of his blood.

2 Repeated crimes awake our fears,
And justice armed with frowns appears ;
But in the Saviour's lovely face,
Sweet mercy smiles, and all is peace.

Hence

- 3 Hence, then, ye black, despairing thoughts;
Above our fears, above our faults,
His powerful intercessions rise,
And guilt recedes, and terror dies.
- 4 In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on his heart.
- 5 Great Advocate, almighty Friend!
On him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads, and must prevail.

STEELE.

HYMN 12. L. M.

HOW blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves the expiring breast!

So

2 So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore.

3 A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfettered soul enjoys.

4 Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears,—
Farewell, inconstant world, farewell!

5 Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
“How blest the righteous when he dies!”

BARBAULD.

HYMN 13. C. M.

HOW sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
It calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary rest.

3 Dear name! the rock on which I build,
My shield and hiding-place,
My never-failing treasury, filled
With boundless stores of grace.

4 By thee my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am owned a child.

Jesus

5 Jesus, my shepherd, guardian, friend,
My prophet, priest, and king ;
My Lord, my way, my life, my end,
Accept the praise I bring.

6 Weak is the effort of my heart,
And cold my warmest thought ;
But when I see thee as thou art,
I'll praise thee as I ought.

NEWTON.

HYMN 14. I. M.

I ASKED the Lord that I might grow
In faith, and love, and every grace,
Might more of his salvation know,
And seek more earnestly his face.

2 'Twas he who taught me thus to pray,
And he I trust has answered prayer ;
But it has been in such a way,
As almost drove me to despair.

I hoped

- 3 I hoped that in some favoured hour
At once he'd answer my request ;
And by his love's constraining power
Subdue my sins, and give me rest.
- 4 Instead of this, he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.
- 5 Yea more, with his own hand he seemed
Intent to aggravate my woe ;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.
- 6 Lord, why is it, I trembling cried,
Wilt thou pursue thy worm to death ?
'Tis in this way, the Lord replied,
I answer prayer for grace and faith.
- 7 These inward trials I employ,
From self and pride to set thee free ;
And break thy schemes of earthly joy,
That thou may'st seek thy all in me.

NEWTON.

HYMN

HYMN 15. III. 2.

IN the hour of my distress,
When temptations me oppress,
And when I my sins confess—
Then, sweet Spirit, comfort me.

2 When I lie within my bed,
Sick in heart, and sick in head,
And with doubts disquieted—
Then, sweet Spirit, comfort me.

3 When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep—
Then, sweet Spirit, comfort me.

4 When the tempter me pursueth,
With the sins of all my youth,
And condemns me with untruth—
Then, sweet Spirit, comfort me.

When

5 When the flames and hellish cries
 Fright mine ears, and fright mine eyes,
 And all terrors me surprise—
 Then, sweet Spirit, comfort me.

6 When the judgment is revealed,
 And that opened, which was sealed,
 When to thee I have appealed—
 Then, sweet Spirit, comfort me.

VAUGHN.

HYMN 16. C. M.

I LOVE to steal awhile away,
 From every cumbering care,
 And spend the hours of setting day,
 In humble, grateful prayer.

2 I love in solitude to shed
 The penitential tear;
 And all his promises to plead,
 Where none but God can hear.

I love

3 I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast
On him whom I adore.

4 I love by faith to take a view
Of brighter scenes in heaven ;
The prospect doth my strength renew,
While here by tempests driven.

5 Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

BROWNE.

HYMN 17. S. M

JESUS, I rest in thee,
In thee myself I hide :
Laden with guilt and misery,
Where can I rest beside ?

'Tis

'Tis on thy meek and lowly breast
My weary soul alone can rest.

2 Thou Holy One of God !

The Father rests in thee,
And in the savour of that blood
Which speaks to him for me :
The curse is gone—through thee I'm blest,
God rests in thee—in thee I rest.

3 The slave of sin and fear,

Thy truth my bondage broke,
My happy spirit loves to wear
Thy light and easy yoke ;
Thy love which fills my grateful breast,
Makes duty joy, and labour rest.

4 Soon the bright glorious day—

The rest of God—will come,
Sorrow and sin shall pass away,
And I shall reach my home :
Then, of the promised land possessed,
My soul shall know eternal rest.

HYMN 18. L. M.

JESUS! and shall it ever be,
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days?

2 Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

3 Ashamed of Jesus! that dear friend
On whom my hopes of heaven depend!
No; when I blush—be this my shame,
That I no more revere his name.

4 Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

5 Till then—nor is my boasting vain—
 Till then I boast a Saviour slain !
 And O may this my glory be,
 That Christ is not ashamed of me !

GREG.

HYMN 19. III. 3.

JESUS, I my cross have taken,
 All to leave and follow thee ;
 Naked, poor, despised, forsaken,
 Thou, from hence, my all shalt be.
 Perish every fond ambition,
 All I've sought, or hoped, or known ;
 Yet how rich is my condition !
 God and heaven are still my own.

2 Let the world despise and leave me,
 They have left my Saviour, too ;
 Human hearts and looks deceive me,
 Thou art not, like them, untrue ;

And

H Y M N S.

And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may scorn me;
Show thy face, and all is bright.

3 Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O! 'tis not in grief to harm me,
While thy love is left to me;
O! 'twere not in joy to charm me,
Were that joy unmixed with thee.

4 Soul, then know thy full salvation,
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
Child of heaven, canst thou repine?

5 Haste thee on from grace to glory,
 Armed by faith, and winged by prayer ;
 Heaven's eternal day's before thee,
 God's own hand shall guide thee there.
 Soon shall close thy earthly mission,
 Soon shall pass thy pilgrim days ;
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise.

MISS GRANT.

HYMN 20. 7s & 8s.

JESUS lives ! thy terrors now
 Can no longer, Death, appal me ;
 Jesus lives ! and well I know,
 From the dead he will recall me ;
 Better life will then commence—
 This shall be my confidence.

2 Jesus lives ! to him the throne
 Over all the world is given :

I shall

I shall go where he is gone,
Live and reign with him in heaven ;
God is pledged, weak doubtings, hence !
This shall be my confidence.

3 Jesus lives ! I know full well,
Nought from him my heart can sever ;
Life, nor death, nor powers of hell,
Joy, nor grief, henceforth, for ever.
God will power and grace dispense—
This shall be my confidence.

4 Jesus lives ! henceforth is death
Entrance into life immortal ;
Calmly I can yield my breath ;
Fearless tread the frowning portal ;
Thou, when faileth flesh and sense,
Lord, wilt be my confidence !

GERMAN TR. COX.

HYMN 21. H. M.

JESUS—transporting name!
It charms the hosts above;
They evermore proclaim,
And wonder at his love;
They look upon his heavenly face,
And study his mysterious grace.

2 His name the sinner hears,
And is from sin set free,
'Tis music in his ears,
'Tis life and victory;
New songs do now his lips employ,
And dances his glad heart for joy.

3 Stung by the scorpion sin,
My poor expiring soul
The balmy sound drinks in,
And is at once made whole;

I see

I see my Lord upon the tree,
I know, I feel he died for me.

4 O, for a trumpet voice,
On all the world to call;
To bid their hearts rejoice
In him who died for all;
Inspire with praise each human tongue,
And wake a universal song.

C. WESLEY.

HYMN 22. L. M.

JESUS, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee, thou art found,
And every place is hallowed ground.

2 For thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring thee, where they come,
And going, take thee to their home.

Dear

- 3 Dear Shepherd of thy chosen few,
Thy former mercies here renew ;
Here to our waiting hearts proclaim
The sweetness of thy saving name.
- 4 Here may we prove the power of prayer,
To strengthen faith and sweeten care ;
To teach our faint desires to rise,
And bring all heaven before our eyes.
- 5 Lord, we are few, but thou art near,
Nor short thine arm, nor deaf thine ear :
O rend the heavens, come quickly down,
And make a thousand hearts thine own !

COWPER.

HYMN 23. III. 1.

JESUS, *Son of Mary!* come,
Bless the faithful two or three
Gathered in thy sacred name,
Loving, praising, trusting thee.

Jesus,

2 Jesus, *Son of David!* hear

All our humble, earnest prayers ;
Save us from our own frail hearts,
Rescue us from earthly cares.

3 Jesus, *Lord of Heaven!* bless

Thy weak children with thy aid ;
Make them faithful to thy cause,
Nor of human foes afraid.

5 Jesus, *Conqueror of death!*

Help us still to trust thy love ;
Guide us through our earthly toil,
To our blessed rest above.

6 Jesus, *gracious Saviour!* hear,

Mediate for us with God !
Cleanse our spirits in the stream
Of thy all atoning blood.

7 Jesus, *Son of God!* divine !

We adore and worship thee ;
Deign in mercy to accept
Homage of our heart and knee.

HYMN 24. P. M.

MY faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine !
Now hear me while I pray,
Take all my guilt away,
O let me from this day,
Be wholly thine.

2 May thy rich grace impart
Strength to my fainting heart,—
My zeal inspire ;
As thou hast died for me,
O may my love to thee,
Pure, warm, and changeless be,
A living fire.

While

3 While life's dark maze I tread,
And griefs around me spread,
Be thou my guide ;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll ;
Blest Saviour, then in love
Fear and distrust remove,
O bear me safe above,
A ransomed soul !

RAY PALMER.

HYMN

HYMN 25. C. M.

WHEN KEPT FROM CHURCH BY PERSONAL OR FAMILY
SICKNESS.

O LORD, with overflowing hearts,
We bow before thy throne;
Earth with her many cares departs,
While we thy goodness own.

2 Though some might deem our sad estate
Would chase all joy away,
Yet we, who on thy mercy wait,
Find darkness turn to day.

3 Thou sendest sorrow, and we feel
She is an angel guest,
Who only probes that she may heal
The sin spot in our breast.

We

4 We see not grief as worldly minds,
With fear and trembling see;—
In her the Christian spirit finds
A messenger from thee.

5 We praise thee for thy comforts, Lord,
Our grateful thanks we pay;
The peace thy promises afford,
Shall never pass away.

6 Our spirits with the angel host,
Unite in blessing thee,
Thee, Father, Son, and Holy Ghost,
To all eternity!

EMMA LEWIS.

HYMN 26. L. M.

TAKE up thy cross!" the Saviour said,
 " If thou wouldst my disciple be ;
Take up thy cross with willing heart,
 And humbly follow after me.

2 "Take up thy cross ! let not its weight
 Fill thy weak spirit with alarm ;
My strength shall bear thy spirit up,
 And brace thy heart and nerve thy arm.

3 "Take up thy cross ! nor heed the shame,
 And let thy foolish pride be still ;
Thy Lord did not refuse to die
 Upon a cross, on Calvary's hill.

4 "Take up thy cross ! then in his strength,
 And calmly, sin's wild deluge brave ;
'Twill guide thee to a better home,
 It points to bliss beyond the grave.

"Take

- 5 "Take up thy cross ! and follow me,
Nor think till death to lay it down ;
For only he who bears the cross,
May hope to wear the glorious crown."

HYMN 27. C. M.

THE Saviour calls ; let every ear
Attend the heavenly sound ;
Ye doubting souls, dismiss your fear ;
Hope smiles reviving round.

- 2 For every thirsty, longing heart,
Here streams of bounty flow,
And life, and health, and bliss impart,
To banish mortal woe.

- 3 Ye sinners, come ; 'tis mercy's voice ;
That gracious voice obey ;
'Tis Jesus calls to heavenly joys ;
And can you yet delay ?

Dear

4 Dear Saviour, draw reluctant hearts;
To Thee let sinners fly,
And take the bliss Thy love imparts,
And drink, and never die.

WILL. STELL.

HYMN 28: C. M.

WEARIED with earthly toil and care,
The day of rest how sweet !
To breathe the Sabbath's holy air,
And sit at Jesus' feet.

2 What vain disturbing thoughts infest
My bosom as their den ;
O that they knew the day of rest,
Would they disturb me then ?

3 Fain would I lay the burden down
That wounds me with its weight,
To gaze awhile at yonder crown,
And press to heaven's gate.

I ask

4 I ask a foretaste of the peace,
The rest, the joy, the love,
Which, when their earthly Sabbaths cease,
Await the saints above.

MRS. GILBERT.

HYMN 29. C. M.

WHEN languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

2 Sweet to look inward and attend
The whispers of his love ;
Sweet to look upward to the place
Where Jesus pleads above.

3 Sweet to reflect how grace divine
My sins on Jesus laid ;
Sweet to remember that his blood
My debt of sufferings paid.

- 4 Sweet on his righteousness to stand,
Which saves from second death ;
Sweet to experience day by day,
His Spirit's quick'ning breath.
- 5 Sweet on his faithfulness to rest,
Whose love can never end ;
Sweet on his covenant of grace
For all things to depend.
- 6 Sweet in the confidence of faith
To trust his firm decrees ;
Sweet to lie passive in his hand,
And know no will but his.
- 7 Sweet to rejoice in lively hope
That when my change shall come,
Angels will hover round my bed,
And waft my spirit home.
- 8 If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from thee !

HYMN 30. L. M.

YES, Lord, thy chastening hand is good,
Though painful now to flesh and blood;
It is my Father's voice of love,
His strength to show, my faith to prove.

2 And shall a murmuring thought arise
Against my God, most good, most wise—
My God, who has engaged to grant
Supplies of grace for every want?

3 No! rather would I, meek and mild,
Sit at his feet his chastened child,
And learn of him my cross to bear,
Transformed into his image fair.

4 I hear his voice in gentle strains
Soothing my sorrows and my pains;
"My love I will not from thee take,
Nor for one moment thee forsake.

"While

5 "While thou art in the furnace held,
My strength shall be thy help and shield;
And thy support my arm shall be,
I will be near and solace thee."

6 Then, Lord, my chastened spirit take,
Wholly renew it for thy sake;
May now thine image in me shine,
And fit me for the life divine.

7 And whatsoe'er thy will may be,
That must be love that comes from thee;
To thee I would my will resign,
My heart, my life, dear Lord, are thine.

Germanz.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, though thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. Amen.

I.

The Loveliness of Christ.

ALMIGHTY God, who hast
given thine only Son to be
unto us both a sacrifice for sin,
and also an ensample of godly
life; Give us grace that we may
always most thankfully receive
that his inestimable benefit, and
also daily endeavour ourselves
to follow the blessed steps of his
most holy life; through the same
Jesus Christ our Lord. Amen

THE LOVELINESS OF CHRIST.

"He is altogether lovely."

SONG OF SOLOMON, v. 16.

EXCELLENCE mental, moral or physical, will always command attention.

We are so constituted as to admire, almost instinctively, whatever is virtuous, or lovely, or of good report; and the nearer man approaches to God, the greater will be the admiration which such a character will elicit. In vain, however, do we search among men for even one example of perfect excellence in all the attributes of humanity. We can find those who have been distinguished for some one or more excellences; who have manifested a large philanthropy, or profound humility, or

unswerving honour, or heroic devotion, or exalted patriotism, or expansive benevolence; but one cannot be found who embodied in himself all these perfections in full and symmetrical proportion.

Yet our text tells us of one who "is altogether lovely;" in whom every virtue dwelt, every excellence met, every glory was manifested; and we can certainly be at no loss to designate the being who merits this title, as our Lord and Saviour Jesus Christ. But this is mere assertion, let us now to the proof. This proof, however, naturally arranges itself under two heads, corresponding to the two natures of Jesus Christ, human and divine; and our attention, therefore, must first be given to the human excellencies of Jesus.

But before we can rightly estimate his human character, we must take into consideration the many disadvantages which, in a worldly point of view, tended to cramp his powers, and dwarf his virtues. He had, for example, no advantages of birth; for his reputed parents were so poor, that he was born in a stable.—He had no advantages of education in the Jewish schools, for the Rabbins themselves, astonished

at

at his words, exclaim, "How hath this man letters, seeing he hath never learned."—He had no advantages of society, for he dwelt in the rude district of Galilee, and in the mean town of Nazareth; and his character in its forming stage, was acted upon only by the harsh and corrugating influences of low and uneducated men.—He had no advantages of profession; he was not a Scribe, or a Priest, or a Levite, or a Pharisee, or a Sadducee, to claim affinity with either of these powerful classes, and by them to be lifted up into notice and influence.—He had no advantages of companionship; the first thirty years of his life were spent among the mechanics and peasants of Nazareth; and when he entered upon his mission, he chose as his friends, not the titled and the learned and the powerful, but the brawny sunburnt fisherman, and the almost outcast publican. If, then, from any human character you subtract the advantages conferred by birth, rank, education, companionship, wealth, and influence, how little will remain as a basis upon which to erect a broad and elevated superstructure of greatness! But from the character of Jesus these must all be removed; and not only so, but they must be

regarded as antagonizing elements, tending to break ~~him~~ him down and destroy his influence.

In considering the positive elements of Christ's character, we shall look at him first in private life. How simple and frugal in his habits ! his ordinary diet seems to have been bread and fish ; his journeyings were all on foot, except his last entry into Jerusalem ; his lodging uncertain, the casual accommodation provided by friends, themselves poor and needy. He was modest, and seemed to shrink from the intrusive gaze of the populace. Not a jest or slander ever escaped his lips ; purity, propriety, holiness reigned over every hour of his retirement, and the finger of malice could not point to a single stain or error in his entire private life.

Look at him in public life ; his characteristic work was "going about doing good." His benevolence knew no bounds, it gushed out in every act, and there went out virtue from the very "hem of his garment." At his touch, thousands of sufferers languishing in disease took up their beds and walked ; at his word the blind saw, the deaf heard, the dumb spake, the maimed were made whole, and the dead came back to life

life and health. The whole ministry of Jesus was a ministry of philanthropy; full of sympathy, full of compassion, full of love, where can we find him that he is not doing good or planning good to his fellow men?

Look at him among his friends! He never let himself down to anything mean or ignoble; he never trifled, boasted, or deceived; he had no pride or vanity, no weakness or foible. Though poor, he never coveted riches; though humbly born, he never sought to mingle with the great; he practised no art to win and retain his friends; and held out no lures, but spiritual ones, to the multitudes who resorted to him for instruction and discipleship.

Look at him among his enemies! He is calm, self-possessed, void of malice, and majestic in the simplicity of his own goodness and truth. We see no cringing to power, no dalliance with popular feeling, no timidity, no yielding up of doctrine; but he stood among them in that attitude of conscious virtue, and poised benignity, superlatively grand. No passion tinged his cheek with the red spot of anger; no malice roughened into ridges his serene brow: com-

posed amidst the wildest tumult, submissive to grossest insults, meek under the most demoniacal mockings, "he was led as a lamb to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth." Dumb, indeed, to man! but not speechless to God, for when nailed to his cross, when torn with the death throes of crucifixion his lips move—he speaks, and as we listen we hear—no murmur—no reviling—no reproach, but the words of prayer—prayer not for himself—not for his disciples—not for his mother—but for his enemies; and the supplication is, "Father, forgive them, for they know not what they do."

Look at him as a teacher! His doctrines are the most startling, interesting, and sublime, that ever fell from the lips of man. They were designed to revolutionize the world, and they will revolutionize the world. Yet with what plainness and simplicity did he deliver them! By the wayside, on the seashore, in the house, around the festive table, in the courts of the temple, and on the grassy mount. A beautiful parable, a touching allegory, a delicate comparison, an axiomatic sentence, an exposition in the synagogue,
a night

—a night talk with Nicodemus, or a parting conversation with his disciples, were the vehicles of his mighty truths. We observe no magisterial airs, nothing dogmatical or pragmatical, but all comes out in the natural incidents of daily intercourse, and with a simplicity worthy of a heavenly mind.

Look at him in his mental characteristics. He possessed every element of mental greatness and loveliness. His teaching evidenced his divine wisdom. His intercourse with various men and sects displayed his judgment. His controversies with the Scribes and Pharisees, and Sadducees, and Herodians, evinced the strength and acumen of his reason. His exhaustless fund of illustration, his ready subsidizing to his use of all nature, manifested his knowledge; and his gigantic scheme of reconciling God and man, embracing as it did two worlds, running backwards to creation's dawn, and forward through all eternity, show the breadth and stature of his peerless intellect.

“The ingredients of genuine human greatness undoubtedly are true wisdom, strength of soul, an invincible will, and an expansive benevolence.” Combine these, and you make one altogether lovely. Such

was Jesus Christ. He possessed wisdom unalloyed by a single folly; strength of mind unimpaired by a single weakness; calmness and serenity of soul that never, in his darkest hour, forsook him; and a singleness of aim and firmness of purpose that knew no shadow of turning.

“A soul full of wisdom, calmly reposing on its own greatness, working out a great scheme of future good, and patiently biding the day of its triumph amidst everything to thwart and discourage, is one of the sublimest manifestations of the human mind.”

But you may say that this is a character of Christ drawn by one of his professed followers; well, then, let me give it to you as drawn by a profligate infidel, who, writing of Jesus Christ, uses these remarkable words: “What sweetness! what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, what justness in his replies! what government of his passions! where is the man, where is the philosopher who knows how to act, to suffer, and to die without weakness, and without ostentation? The death of Socrates
severely

severely philosophizing with his friends, is the most gentle that one can desire. That of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. Yet, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God." Thus wrote Rousseau, and such is the testimony of one of Jesus' most daring blasphemers and licentious enemies.

But would we know the full loveliness of Jesus Christ, we must briefly glance at his divine as well as human excellencies. At a time when the human race had completely alienated itself from God, when the wide impassable gulf of sin lay between the creature and the Creator, when the covenant with God had been broken, and the justice of God required the destruction of the sinner, then it was, that Jesus Christ voluntarily, and by the impellings of his infinite love, "Made himself of no reputation, and took upon him the form of a servant," that he might in our nature mediate between man and God, and work out in this nature a full and complete salvation. In order to secure this end, however, there were certain things to

be done which could only be accomplished by enduring great sacrifices and sufferings of a mental, moral, and physical nature, such as no mere human being could bear, such as no divine being deserved; yet such as must be borne, before God could be reconciled to man, and man be pardoned by God. Knowing by his divine prescience all things that should befall him, Jesus Christ most cheerfully assumed our humanity, became "a man of sorrows," endured "the contradiction of sinners," suffered the reproaches of Jews and Gentiles, was persecuted with cruelty, and, after a few years, suffered death for sinful man and by sinful men upon the cross. In consequence of his faithful obedience of the law, of his infinite merits, of his vicarious death, of his mighty resurrection and glorious ascension, of his present exaltation and intercession, he has made himself "the Day's-man," "the Mediator of the New Covenant," and by his mediatorial work has made it possible for God to be just to himself, to his holy law, to the holy angels, and yet the justifier of all those who believe in Jesus, and accept him in his work and offices, as the Saviour of their souls.

All this was love's work. "He loved us," says the
Apostle

Apostle, "and gave himself for us." Love prompted the rescue of the race; love robed him in the integuments of flesh and blood; love bowed down his head as a man of sorrow; love made him obedient to the law; love humbled him to the death of the cross: and when his whole mediatorial work, from its conception in the counsels of the Godhead, to its accomplishment on the world's first Easter morning, was but the manifestation of infinite love, are we not right in speaking of him who did it, as "altogether lovely?" His heart was love's original fountain, and it welled up perpetually with words of love, and dripped over continually with deeds of love, and sent out its ever broadening rills of love to every quarter of the globe, making the else desert wastes of humanity green and fertile in the graces of his overflowing affection. As full of love in himself, he must be "altogether lovely;" as full of love towards others, illustrating its depth and affluence by its unceasing outgoings, to every living being he must be "altogether lovely;" as planning out for us schemes of release from sin and Satan and death, from misery here and woe hereafter, from the frown of God, and the companionship of devils, he

must

must be "altogether lovely;" as bringing us into favour, reconciliation, and relationship with God, as introducing us into the society of saints and angels, as enabling us to overcome death and the grave, as opening to us mansions of bliss in heaven, as elevating us to be "kings and priests unto God" in his holy temple not made with hands, where we shall sin no more, and sorrow no more, and weep no more, and die no more, but where we shall be for ever with the Lord, as one who can and will do all this for us; he must be "altogether lovely."

Yet there is still one aspect more in which Jesus Christ is altogether lovely. As nothing is truly lovely save as it approximates to divinity, and as everything is lovely in proportion as it is an emanation or reflection of the divine being, so that which is most full of God must be most full of loveliness, "for God is love;" in Jesus Christ therefore this love is perfect; for "in him," says St. Paul, "dwelleth all the fullness of the Godhead bodily." He is the image or human representative to us of the invisible God, for "God was in Christ reconciling the world unto himself," and we can behold God only as

we

we see him "in the face of Jesus Christ." God in his own essence, being, and existence, is absolutely incomprehensible; therefore we can have no direct intuitive notions or apprehensions of the divine nature, or any of its properties. "Such knowledge is too wonderful for us." God is a spirit, and we are flesh and blood; God is eternal, and we are mortal; God is infinite, and we are finite; God is omnipotent, and we are impotent; how then, where there is such infinite disparity, can we know God? Some of the attributes of Jehovah we may indeed learn from nature: "the heavens declare the glory of God, and the firmament sheweth his handiwork." The ten thousand varieties of idols which natural religion has carved out for itself, prove, however, that unaided reason could never "by searching find out God;" and even when revelation was given, how was it possible by a mere external doctrinal description of the divine nature, without any exemplification or real representation of it, to get a sufficient idea and a right understanding of God? Scripture, it is true, did indeed contain over and over again this doctrinal description of his nature and attributes; but what the world wanted

and what it sighed after, was a bodying forth of these in definite form, such as we could look upon and study, and love, and feel ourselves attracted to and worship. All this was done in the person of Jesus Christ. He is the image of the invisible God, "the brightness of the Father's glory, and the express image of his person." Hence he is the complete and perfect representation of the Divine being and excellencies. It is God in Christ that we love and adore. It is God in Christ, "reconciling the world unto himself," who is thus "altogether lovely."

This limitless subject opens before us many avenues of thought, any one of which, if followed out, will lead us into boundless fields of high and holy and rapturous meditation.

The character of Christ, either in its human or divine phases, is not enough studied; it is looked at with too much of a passing glance, so that we get only hasty and superficial views, which consequently have but a faint and passing influence upon our heart and lives. We must study it, sit down before it, as the sculptor would sit down before the torso of a Phidias, or the painter before the cartoons of a Raphael,

Raphael, gazing upon it, pondering over it, tracing out its developing lines and beauties until the soul becomes fired by its excellencies, and is changed into the same image from glory to glory, even as by the spirit of the Lord. Angels and the saints in light who see Christ in his heavenly glory, and who know something of his divine excellencies, must wonder at the want of enthusiasm in professing Christians concerning the loveliness of Christ. They are amazed that we look upon him with so cold an eye—speak of him with so tame a tongue—love him with such a lukewarm heart, and labour for him with such a drudging heavy spirit. It is our privilege to love this altogether lovely one, and we lose a rich and precious employment when we fail to do it. There is no higher pleasure for a redeemed soul, than contemplating the glories of Jesus. While we muse, the fire burns. There is no surer evidence of a gracious state, than a thirsting after deeper knowledge of Jesus, and a more thorough conformity to his likeness. And the great and crowning bliss of heaven consists not in its seraphic melodies—not in its gorgeous displays of almighty power—not in its exemption from sorrow

and sighing—not in its ceaseless round of high intellectual joys, but in seeing with undimmed eyes the unveiled Christ; in studying with uncloyed mind the ever present loveliness of the Redeemer; in daily finding out new points of beauty; in ever advancing in discoveries of grace; and in having our souls, through all eternity, made the receptacles of the light, the joy, the peace, the holiness, the love, the wisdom of Him, who is in heaven what He was on earth, “the chiefest among ten thousand, and the one altogether lovely.”

REFUGE,

II.

Refuge, Refreshment, and Rest in Christ.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

REFUGE, REFRESHMENT, AND REST IN CHRIST.

*“And a man shall be as an hiding place from the wind;
and a covert from the tempest; as rivers of water in a dry
place; as the shadow of a great rock in a weary land.”*

ISAIAH xxxii. 2.

IN this language, peculiar to oriental countries, the prophet sets forth the security, refuge, refreshment, and rest that the believer shall find in Jesus the Messiah.

Let us analyze, in a few brief words, the language of the text, and then apply it to Jesus Christ.

The “wind” spoken of, is either the hot desert-breath which sweeps up from the arid sandy wastes on the east and south of Palestine, blasting and wilting health, strength, life, and producing intense,

and

and often fatal suffering; or the desolating "east wind," technically so called, which caused great destruction of dwellings, fruits, and crops throughout the western coast of Judea. "A hiding place" from such a wind would be a peculiar blessing, where one could abide until its fury was spent, and the gentle south wind again blew.

The "tempest," unlike the dry wind-storm of the desert, was a fierce gale, accompanied with rain, thunder, lightning, and hail; and there is reference, doubtless, to the Euroclydon, now called in the Mediterranean a Levanter, the fury of which is well known. By it St. Paul was shipwrecked; and its violence and destructiveness on land and sea are matters of common notoriety. Those who have been tossed about days and nights in such tempests, when neither sun nor star appeared, or who have been exposed to its peltings without the shelter of a cave or a caravansera, well know the blessing of "a covert" from such a storm.

The "rivers of waters in a dry place," indicate the abundant refreshment that there would be in those hot and parched lands, where rivers were few, small,
and

and uncertain, where springs were scarce, where wells were found only at long intervals and of scanty depth. Over those Arabian deserts the traveller, borne upon the camel's back, journeys day after day without seeing a stream, a spring, or a well. To him, the most delightful idea is that of cool and flowing water; water so plenteous as to be styled rivers, where he could not merely slake his thirst, but bathe his almost sun-baked body, and gain new life and strength from its reviving waves.

Still borrowing his images from the lands in and around the Arabian deserts, the prophet introduces one more figure—"the shadow of a great rock in a weary land." Trees, in those sandy wastes, are rare; but there are frequently found immense masses of rocks, the spurs of mountains or outcropping ledges of stone, which afford protection from the sun, and, as there is generally some herbage around the rock, comfort and coolness to man and beast. The tired traveller has passed over a weary land;" nothing has met his eye but burning sand, and stunted saline shrubs. At length he sees the dark rock afar off. He is thirsty and hungry, wilted with heat, and sore

with fatigue; and he longs to descend from his "ship of the desert," and, in the cool "shadow" and refreshing moisture of this "great rock," recruit his exhausted strength.

There is, then, great force in the language of the prophet; far greater than we can conceive unless we have travelled in those Eastern lands. And yet, forcible and pertinent as these illustrations are, they afford but mean and slender ideas of the refuge, refreshment, and rest which the soul finds in Jesus Christ.

Let us consider, then, these several necessities of the soul, and the full provision made to meet its wants.

First. We want a refuge from the stormy wind of God's wrath. The Bible declares that "the wrath of God is revealed from heaven against all ungodliness of men," and it necessarily must be so, so long as God is holy and man sinful. Consequently all impenitent persons are exposed to this wrath, for they are in the hands of one of whom it is said, "He is angry with the wicked every day." A moment's calm reflection should convince such of the extreme
peril

peril of their position. They have not a moment's security against Divine punishment, and yet, to see them in their pride and recklessness, in their hardened indifference and daily transgression, one would suppose that they had taken out life-leases for a thousand years, when the real fact is, that they stand on slippery places, and unless plucked thence by the Spirit of God, their "feet shall slide in due time."

The traveller by land or sea who casts his eye around the horizon and sees the dense cloud gathering blackness, and the tempest rolling itself up for the onset, makes all preparation to meet the coming storm, or seeks a refuge from its fury; and he who attempted to brave the storm when a covert was at hand, would expect nothing better than to perish in the blast. But the impenitent are warned of this coming wrath day by day; they are pointed to the words of the Bible, which declare it; their consciences tell them that it is even so; their reason pronounces God's course a just and merciful one; they assent to the importance of having an interest in the Lord Jesus; yet, hoping to brave the storm a little longer, presuming upon God's mercy still further, they go on in sin,

in rejecting Christ, in struggling against the Spirit, in rebelling against God, until, in the language of Job, "Terrors take hold of him as waters, a tempest stealeth him away in the night, and he departeth, and as a storm hurleth him out of his place," for the Psalmist solemnly declares, "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest, this shall be the portion of their lot."

But what a blessed truth is it, that there is provided a refuge in Christ Jesus! That which so threatens us with vengeance is the holy law of God pronouncing its just curse on every act of disobedience. It is the transgression of this law which is sin. It is the justice of God which requires that this sin should be punished; for the decree of this holy lawgiver is, "Cursed is every one that continueth not in all things written in the book of the law to do them." From this curse, and consequent punishment, we can be freed only in two ways; by perfect personal obedience, or by the obedience and suffering of a recognised substitute and surety. To roll off the curse from our heads by personal obedience to all the precepts of the law is impossible, because we inherit such sinful natures

natures that "we go astray as soon as we are born," and consequently what the Apostle says is necessarily true: "By the deeds of the law shall no flesh living be justified."

But when, by the fall of our first parents, this way of personal obedience was for ever closed against us, we were exposed, unsheltered, to the full penalty of the violated law and its attendant curse. Christ opened a way of escape, by condescending to take the sinner's place, bear the sinner's curse, and thus, by his own obedience and death, create a new title to life, the covenant being devised in the counsels of the Godhead, being written in the blood of the cross, being sealed by the Holy Ghost.

Christ, then, having "satisfied the law and made it honourable," having "borne our sins in his own body on the tree," "hath redeemed us from the curse of the law," hath effected a reconciliation with God, hath made it possible for him "to be just and yet the justifier of him that believeth in Jesus." And the simple condition upon which we are put in full and eternal possession of all the blessings of this scheme of redemption is to "believe on the Lord Jesus Christ,

and thou shalt be saved." To believe in him in such wise as to commit to him the undivided interest of our souls, to look to him alone for salvation, to cast away every other help and refuge, and to come to Christ in the simplicity of a faith that takes him at his word, exclaiming with one of old, "Lord, I believe; help thou my unbelief." When the sinner has done this he has, in the emphatic words of the Bible, "fled for refuge to lay hold on the hope set before him in the gospel;" he has "put on Christ;" he has "hid his life with Christ in God;" he has "made the Lord his stronghold and tower of defence;" he has found "a covert from the storm," for there is no condemnation to them who are in Christ Jesus. The law's dread curse cannot reach him whose life "is hid with Christ in God." Justice cannot arrest him who has gained the refuge of God's own providing. He boldly pleads what Christ has done. He boldly declares Christ to be his surety, and the destroying angel cannot touch a hair of the head of those, upon the lintel and door-posts of whose heart is seen the blood of the Lamb slain from the foundation of the world. Thus it is that Christ became a full "covert from

from the storm" of divine justice, and a full "refuge from the wind" of God's consuming breath; the tempest which was due to us, was poured in its fury on him, and we are spared its blast, because our surety has borne its brunt, and now offers to all who will believe in him the sheltering refuge of his atoning grace.

Secondly. We want that which will slake the thirsting of the immortal soul, "rivers of water in a dry place." The soul is of celestial origin, it will never die, and it is ever panting after that which is adapted to its spiritual need, and which will satisfy its aspirations. It is the possession of this immortal soul that makes man a being so "fearfully and wonderfully made;" and though the great majority of men seem to lose sight of their souls, and are perfectly reckless as to what becomes of them, there is still at times a startling assertion of their rights, and an importunate putting forth of their needs, which shows that, though debased, they are not destroyed; though chained down to earth by the fetters of flesh and blood, they yet struggle for freedom and for relief.

The world, however, can offer nothing but "dry
places"

places" to the soul. Sin has blasted its pastures, and dried up its well-springs, so that, in a spiritual sense, we live "in a parched and barren land." The world can never satisfy the desires of the soul; these desires are unbounded by time, unlimited by space; they stretch away into the future, they rise above the seen and the temporal. The soul has insatiate longings. There is in it, when not completely palsied by sin, and choked in all its utterances, a thirsting after more light, more happiness, more knowledge, and such light, and happiness, and knowledge as earth can never give, because they do not pertain to earthly things. Who can recount the unsatisfied yearnings of his soul! You feel in your own consciousness the intense thirst of the spirit for something that you have not; and as aspiration after aspiration lures you on with the promise of satisfying waters, how does your heart sink within you as you find, after weary efforts to reach these rivers of pleasure, that it is only the mirage of the desert, the tantalizing mockery of a thirst made more painful by the very effort to reach the delusive stream! And when the soul, under the convicting influences of the Holy Ghost, is made to feel

feel, in a very peculiar sense, the thirstings after the new birth, feeling, as it has never before felt, the worthlessness and unsatisfyingness of all that earth can offer, how does it strain after something that will slake its thirst and satisfy its cravings; but nothing earthly contains it, and nothing earthly can impart the boon.

To the soul thus situated, Christ offers himself as "rivers of water in a dry place." He presents himself as the one who alone can satisfy its wants and meet its aspirations. He stands beside every earth-hewn cistern, and laying his hand upon its curb, says of it, as he said to the woman of Samaria at Jacob's well, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." He sends out his prophets and apostles with the cry, "Ho! Every one that thirsteth, come ye to the waters." His own language is, "If any man thirst, let him come unto me and drink." While the Church, the bride of Christ, catching up the tones of her beloved, and joined by the stirring voice of the Spirit, exclaims, "Come. And

let him that heareth say, Come. And whosoever will, let him take of the water of life freely."

There is no want of the soul that is not met and satisfied in Jesus Christ. He fills it with his own fullness, restores it to more than pristine joy, reunites its lost affections to God, calls out its highest aspirations, leads it on from one stage of glory to another, from one peak of knowledge to another, for ever widening its vision, for ever expanding its powers, for ever making it to quaff of the waters of that "river of life, clear as crystal, proceeding out of the throne of God and of the Lamb." With what great propriety may the prophet term Christ "*rivers* of water!" not a fountain, bubbling up to-day and exhausted to-morrow; not a mountain stream, swollen with winter's snows and dry in summer's heats; not a single river even, that in time of drought might perchance shrink within its bed; but to express the exhaustless fullness and overflowing abundance, he is styled "*rivers* of water;" the flocking crowd of Christians may here drink and drink again; the nations of the earth may quaff its pure water, but cannot drain it dry; there is in Christ sufficiency for every soul; all its holy longings, heavenly

heavenly aspirations, and thirstings after righteousness, are met, and more than satisfied. When Christ is once apprehended as the true fountain of pleasure, then do we wonder that we could ever be satisfied with the broken cisterns of earthly comfort, that can hold no water.

Lastly. The soul wants spiritual rest: "the shadow of a great rock" in this "weary land." It has tried many plans of worldly greatness, and found them vain; traversed many ways of promised pleasure, and found them painful; sought out many inventions to stay it up in the day of its prosperity, and found them "miserable comforters all." It is, in the words of the prophet, "wearied in the greatness of its way." It is the peculiar office of the Holy Spirit to cause men to perceive the weariness and burdensomeness of sin. For so accustomed are we to sin, so infatuated with it, so blinded by nature to its evils and its sorrows, that unless made to see it with a spiritual vision imparted by the Holy Ghost, we should never feel our real wretchedness and our intolerable burden; but when we do begin to feel and acknowledge this, then do we eagerly seek for relief and rest. To all

such

such, Christ is revealed as "the shadow of a great rock in a weary land." He gives rest to the soul, by pardoning the sins which so weigh it down; by removing the curse which we so justly deserve, and by imparting new life to the fainting spirit; and when our sins are forgiven, and the penalty of death removed, and the spirit of Christ infused into us, then, of course, there will be such a sense of relief and comfort as the traveller experiences who comes, after long hours of travel over a burning sandy waste, to "the shadow of a great rock," and in its refreshing coolness finds the desired rest.

Such is the gracious aspect in which Christ manifests himself to his believing people. A refuge from the wind of adversity, a covert from the storm of divine anger, a source of unfailing refreshment to the hungry and thirsting pilgrim, and a secure and blessed rest to the sin-weary and guilt-laden soul.

Sadly, then, are they deceiving themselves who refuse the offered grace of Jesus Christ. And why do they refuse? because they dare not rise above the fear of man, and, in face of the taunts and jeers of so-called friends, go to Jesus; because they are so pleased with their

their own garments of self-righteousness that they will not put on the proffered robe of Christ's righteousness; or because the pride of their heart is so great that they will not humble themselves upon their knees and confess that they are great and hell-deserving sinners in the sight of God, and are willing to receive salvation as the free gift of sovereign grace, "without money and without price."

And will you for these reasons reject the Saviour? lose heaven? ruin your soul?

Look at them! will they bear examination? Hold them up in the light of eternity and with the fearful realities of the future unfolded before you; how do they look there?

Utter them at the bar of God, and tell him who "sitteth on the great white throne," surrounded by angels, and with the book of judgment open before him; tell him, and tell it out so loud that all the universe can hear: "I rejected thee, O Christ, as my 'refuge,' I refused thee as 'a covert,' I turned away from thee 'as rivers of water,' I sought thee not as the 'shadow of a great rock in that weary land,' because I feared what man should do unto me, because I could not brook the

ridicule of my fellows, because I was so engrossed in buying and selling and getting gain, because I was so delighted with my own morality, because I was too proud to bend the knee to thee, O Christ." How will such excuses sound at the Judgment Seat of Christ?

Yet at that Judgment Seat you must stand; before that rejected Saviour you must bow: and as you cannot stand acquitted there except through faith in him, as you cannot meet him in peace except through the salvation of his own providing, so let me urge you, pilgrim to eternity, traveller through this weary and stormy land, to seek this only "hiding place from the wind;" to flee to this only "covert from the storm" of wrath; to drink at these only "rivers of water" in the dry places of earth, and to sit down beneath this only "shadow of a great rock" in this weary land of earth, yielding with a glad mind and heart to the invitation of Jesus, "Come unto me, all ye that are heavy laden, and I will give you rest." Yes, "rest;" rest to your souls, rest on earth, rest in heaven, a rest that will never end.

III.

Causes of Unanswered Prayers.

ALMIGHTY and everlasting
God, who art always more
ready to hear than we to pray,
and art wont to give more than
either we desire or deserve;
Pour down upon us the abund-
ance of thy mervy; forgiving us
those things whereof our con-
science is afraid, and giving us
those good things which we are
not worthy to ask, but through
the merits and mediation of
Jesus Christ, thy Son, our Lord.
Amen.

III.

CAUSES OF UNANSWERED PRAYERS.

“Ye ask, and receive not, because ye ask amiss.”

JAMES IV. 3.

THE question is often asked, Why are not my prayers answered? and why, if granted, are the answers so often apparently contrary to my requests? These are important queries, and to reply to them will be the object of this discourse.

Since God has declared himself to be a hearer of prayer, it was requisite that he should institute the way by which we could have communion with him. The human mind, unaided, could never have invented a method of approaching the Most High, or been able to indicate on what terms God would hear and answer prayer.

prayer. He must tell us the way, and he must designate the terms, in and through which he will be approached; and it follows that unless we know the way, or knowing it, unless we follow his instruction, we can neither come to God aright nor be received with favour.

The directions which God has given us on this subject are few, but simple. We are to pray from our hearts, asking for those things which are agreeable to his will—with faith, believing—prompted in our supplications by the Holy Ghost, and offering them in and through the all-prevailing name of Jesus Christ. These plain terms must, in every respect, be complied with, or the prayer will be offered in vain. It would be well if every Christian would carefully understand what prayer is, and keep before him the several elements of which it is composed; and then would he always possess a guide to acceptable devotion, as well as a test whereby he could try the nature of his petition; whether it is presented aright, or whether it be not offering to God the mere service of the lips, “while the heart is far from him.”

To

To facilitate this, I shall state a few causes why our prayers so often fail of success.

Foremost among these, perhaps, is a lack of faith.

There can be no acceptable prayer where there is no faith; for if we do not believe God's word, and confide in his promises, we not only dishonour him, but engender within ourselves that distrust which abstracts from prayer all its life and strength. All Christians, however, have a general kind of faith; they have a belief in God's word, and a sort of trust in all his promises; but when they descend to particular points, and are required to exercise faith in all positions and relations—to believe every word of God, and confide in each of his promises, the smallest as well as the greatest—then is it that distrust and weakness of faith begin to manifest themselves. There are a multitude of prayers offered to God, with something like this feeling: "Well, perhaps God will hear and answer; perhaps not. At any rate, I may as well pray; and if the answer comes, well: if not, I at least have done my duty." Now, such a feeling as this, though it be not positive infidelity, is so near to it as to be most offensive to God, and can only bring

faith

forth his severe displeasure. The faith that he demands of us is, that we should believe implicitly that he hears and will answer *every* prayer which is offered to him aright. It is a great sin to present to God any petition other than that which he has directed, and in any other way than he has pointed out. But this being attended to, it is even a greater sin to offer it unaccompanied by the faith that can assure itself that God *will* hear, and *will* answer. The matter of prayer is one thing, the manner of prayer is another. If the manner of presenting our prayer is right, and the matter wrong, then, of course, will it miscarry. If the matter is right, and the manner wrong, the prayer is likewise fruitless of good. St. James says, "Let a man ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." We should never offer a prayer that we do not wish answered; and, wishing it to be answered, we should implicitly believe that it will be heard and answered, if in accordance with the Divine will. Whenever you bow before the mercy seat, you should

ask yourself, Do I want this and this mercy? has God promised to grant it? And if you feel your need and acknowledge his promise, then pray with a certainty and an assurance of faith that wavers not any more than the solid rock, because your promise rests upon him in whom "is no variableness, neither shadow of turning." In this lack of faith—this semi-infidelity of the people of God—this distrusting of God's care, or goodness, or power—this unbelief in the full import of his promises—this unwillingness to confide unwaveringly in his will and wisdom, and to take him at his word as a God of truth, may be found one of the great reasons why our prayers are not heard and answered. If one of our fellow men pledges us his word, or gives us, upon ample security, his promissory note, we receive them with implicit confidence; and all that God requires of us is to give to his word and his promises the same belief that we award to a mutable, fallible, and dying creature like ourselves. For how many prayers that now lie unanswered before the mercy seat, would return, full freighted with blessings, if we only believed in the truth of God as we trust in the veracity of men.

Another reason why our prayers are not answered is, that we evince a practical unbelief in God's ability to grant us our requests. I say, practical unbelief; for, in theory, all Christians believe in the omniscience and omnipotence of Jehovah. Yet, in practice, in the details of life, how few regard these doctrines! We are too much accustomed to measure God's ability by our ability; and, if a thing appears to us improbable or impossible, then do we immediately act as if these contingencies affected God as well as ourselves, and presented the same barriers to him as they do to us. Probabilities and possibilities respect ourselves only, and must ever govern us in our future plans and expectations; and human sagacity is tested by its ability to forecast these plans, so as to swing clear of all contingencies, and educe these expectations, unclogged by any countervailing hindrance. But such ideas as these should never gain a place in our minds when we come before God in prayer; for not only is it true, as Christ said, that "all things are possible to him that believeth," but it is also true, as the Bible elsewhere declares, "with God nothing is impossible."

Whenever, then, we ask for anything in accordance
with

with God's will, never stop to calculate the chances of his hearing, or speculate upon the difficulties that interpose to his granting our requests. If it is a proper request, pray, and act in the full assurance that he will hear and answer, notwithstanding every apparent difficulty in the way of granting it. Only pray, and believe that God is what he is, and all will be well; but if you regard him as a being less than infinite in his perfections and attributes, the strength of your prayers will be graduated by your view of his character, and, of course, will fall short of the Bible standard, and thus fail of being either heard or answered.

Another great hindrance to the success of prayer arises from the indulgence of some one or more known sins. The Psalmist has distinctly declared, "If I regard iniquity in my heart, the Lord will not hear me." To pray, and yet to commit wilful sin, or still to pursue a course of secret or open iniquity, is not only mocking God with lip service, but is also acting with hypocrisy, professing one thing but doing another. A God of holiness cannot, consistently with his own character, listen to the prayer of a deliberate

sinner, and accordingly he tells the wicked Israelites, through his prophet, "When ye spread forth your hands I will hide mine eyes from you, and when ye make many prayers I will not hear;" and, in another passage, we have the distinct assertion, "God heareth not sinners"—i. e. those who continue in known transgression. For not only is such a life repugnant to the holiness of God, it also opposes every principle of piety in our own hearts; for where sin dwells there can be found neither faith, nor humility, nor obedience, nor love to God, nor a well-founded hope, nor heavenly desires, nor a righteous life; and if these exist not in the heart, vain are all the words of the lips. A praying spirit and a sinning heart cannot dwell together; and when the life does not correspond to our devotions, then can we in no wise expect answers of peace. Hence the necessity of carefully examining ourselves when we come before the Lord, that we may approach him with clean hands and pure hearts, knowing that the indulgence of any sin, however small and insignificant it may appear to us, will assuredly expel from our souls the spirit of grace and supplication, and cut off all communion with the
Holy

Holy Ghost, the Prompter of prayer; with Jesus Christ, the Intercessor; and with God, the Hearer of prayer.

Remissness in the performance of our Christian duty is also another reason why our prayers are not answered. Prayer is not the only duty which God has laid upon us; there are others equally obligatory, such as watchfulness, self-examination, reading of God's word, giving of alms, resisting temptation, fleeing from evil; and the performance of these is so interlocked with prayer, that prayer without them is as useless, for all purposes of growth in grace, as these are without prayer. We may, for example, beseech God to deliver us from evil, and to give us an increase of holiness; yet if we entertain evil thoughts in our minds, and make no efforts to grow in grace, we cannot receive an answer of peace. In the moral, as in the physical world, God has established a connexion between means and ends; and these ends only become ours through the established means which lead to those ends. The means which God has ordained for our advancement in holiness are plainly declared to us in the Bible; and when we ask for deeper piety,

for

for greater love, for increase of faith, and joy, and peace, and holiness, the answer will come to us through the appointed channels of watchfulness, meditation, self-examination, the diligent performance of each duty, and the carefully weeding out from our hearts the tares and the brambles of sin, fit only for the burning. Prayer does not divest us of our free agency. Prayer does not beget for us a direct infusion into our hearts of the mercy desired; and if, after praying for advancement in grace and knowledge and faith, we proceed to follow our own ways, and indulge in negligence, presumption, and worldliness of mind—neither watching nor examining our hearts; neither reading nor meditating on God's word; neither striving against and fleeing from temptations, our prayers, however proper in themselves, or however earnestly offered, or however correctly presented in the name of Jesus, will not only be frustrated, but cannot, in the nature of things, be answered, unless we expect God to set aside all the appointed means through which he answers prayer. No ardency or frequency of prayer can excuse us from performing all the duties enjoined upon us as Christians; the
neglect

neglect of these will breed neglect of prayer, just as surely as the neglect of prayer will beget remissness in the performance of Christian duty.

Whenever we pray for blessings concerning which God has established a certain instrumentality, it is not enough that we pray, but we must use the instrumentality also, or the prayer will return empty. Suppose all the Christians in the world were to unite in lifting up their hearts to God for the conversion of the world, and yet not make one effort for its restoration to God, would that be praying aright? and would there be much reason to believe that such prayers would be answered?

This tendency, in the minds of many to divorce prayer from all the instrumentalities which God has connected with its being answered, is one fruitful source of evil, and a cause why so many prayers are uttered in vain.

To illustrate this : suppose that you are threatened with shipwreck—the storm rages fearfully—the waves break over the ship—the vessel is dashed upon the rocks, and is broken up—every hope of escape seems gone, and in the extremity of your distress you cry

unto

unto God to save you from this threatened death! But how do you expect he will save you?—by a miracle?—by the direct interference of his omnipotence?—by bearing you through the air, and landing you safely on the shore? or, do you not rather look for an answer to your prayer by means of human agency, and by physical and natural instrumentality?—by a life-boat—by a cable fastened to the rock—by the buoying up of some part of the wreck, until it is washed upon the beach. And suppose that, having prayed to God for succour, you yet refuse to use the instrumentality which, in answer to your prayer, he has furnished for your safety. You decline to get into the life-boat, or object to being drawn ashore by a rope, or will not commit yourself to some means provided for your escape: can you be saved? God answered your prayer; not only giving you, instantaneously, the *end* desired, but by giving you *means adequate to secure that end*; and if you refused the means, you could not expect the end. So with spiritual blessings. God answers us through the instrumentality of duties; and we find the end we desire, when we use the means he has enjoined.

Another

Another reason why our prayers are not answered is, because we do not persevere in prayer. We learn the necessity of perseverance in prayer from the various exhortations to it which we find in God's word; but especially from two parables related by our Saviour: "The Friend at Midnight," recorded in the eleventh chapter of St. Luke, and "The Unjust Judge," in the seventeenth chapter of the same Gospel; and each of them illustrates important points connected with this subject.

The parable of "The Friend at Midnight" was spoken immediately after teaching his disciples what is now called the "Lord's Prayer;" at the conclusion of which he said: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The three repetitions of the command are more than mere repetitions; since to seek, is more than ask; to knock, more than seek; and thus, in this ascending scale of earnestness, illustrated as it is by the effect which, in the parable, is ascribed to human importunity, an exhortation is given not merely to prayer, but to increasing urgency in prayer; even

until the suppliant carry away the blessing which he desires, and which God is only waiting for the due time to arrive to give him.

By the parable of "The Unjust Judge," Christ designed to have men reason thus: if a human judge, an *unjust* judge, a *reprobate* judge, fearing neither God nor man, will relieve the cause of a widow, simply because she wearies him with her importunity, shall not God, who knows our wants—a *just* God, who has commanded us to pray—answer the very petitions he has enjoined? And though he delay answering for awhile, is it not that he may make the answer more gracious—more liberal—more esteemed? If we then faint in prayer, or offer unto God our petitions in a fitful manner, having neither perseverance nor importunity, can we expect that he will answer? Does it not show that we do not really desire the blessing craved? for did we long for it—as the friend at midnight did for loaves, or the widow for redress from the unjust judge, we should not so soon give over praying, but should redouble our earnestness, knowing that "the kingdom of heaven suffereth violence, and that the violent take it by force."

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One other way in which we ask and receive not, because we ask amiss, is by asking things which do not accord with God's purposes of discipline or mercy. We must not forget the great truth, that God uses this world as a school of discipline, to fit us for a holier state above; and all his purposes towards us must be interpreted by this view of our earthly pupilage. In this state of discipline, trials, afflictions, disappointments, blastings, &c., are the necessary instruments whereby our souls are purged and fitted for heaven. Yet we often pray that God would relieve us from this trial; that he would exempt us from this threatened affliction; that he would drive from us this cloud of sorrow: but, in his infinite wisdom, he knows that to grant these requests would be productive of evil rather than good; as it is "in the furnace of affliction" that God often chooses his saints, and "through much tribulation that they enter into the kingdom of heaven."

Paul "besought the Lord thrice" that he would remove from him "the thorn in the flesh, the messenger of Satan to buffet him;" but God only replied, "My grace is sufficient for thee." Or, again, looking at

the world with the eye of sense, rather than of faith, we ask God to give us temporal blessings, such as seem, to our short-sighted view, consistent with our welfare and his glory. But he knows our need better than we do, and he sees that were he to grant *our* request, it would be the means of sending leanness into our souls. He knows that the existence *of* our piety depends *on not answering our requests*, and *d* that our souls' welfare requires, perhaps, things *the* very opposite of those for which we pray.

If God really loves us he will answer us, not *so* much according to *our* requests, as according to his purposes of mercy; and to accomplish these will require him, at times, to do the very things which we most earnestly desire him not to do; for his ways are not our ways, neither are his thoughts our thoughts. If we ask that we may be humble, God does not give us directly the grace of humility, but opens, perhaps, to our hearts a view of the deep depravity and vileness of our souls.

If we seek for nearer access and communion with God, he takes away from us some earthly idol, that the affections may be transferred to him. If we
desire

desire enlarged views of God's character, he does not at once, by some sudden work, enlarge the boundaries of our mind, or give new power to our intellect; but he teaches us what we wish to learn by his providences, fearful and alarming, perhaps, in their manifestations, yet illustrative of his glory and attributes. If we desire weanedness from the world, he strikes from under us, perhaps, the earthly props in which we trust, and in which we place our hope. If we plead for growth in grace, he answers, perhaps, by causing us to pass through the brick-kilns of oppression, or the fires of affliction. And when we pray, Lord, increase our faith, how often does the answer come in the shape of some trial, or bereavement, or vicissitude, which, showing us the vanity of earth, causes us to look with increasing confidence to God, and to place a more enduring trust in the promises of the most high.

Thus is it, that while our prayers are answered, they are not always answered in the way we either expect or desire. It is our duty to pray, and we must leave it to God to answer us when and how he will. No prayer offered to him in faith, and in accordance with

his will, is lost; they are all treasured up before the Lamb, in those "golden vials" spoken of in the Apocalypse—their incense shall yet ascend in precious odours before the throne—their cry shall yet be answered, and all those who have offered petitions unto the Intercessor, shall yet lift up their thankful hearts, and say with David, "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield, my heart trusted in him and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him."

IV.

The Lamb Slain.

ALMIGHTY and everlasting
God, who, of thy tender
love towards mankind, hast
sent thy Son, our Saviour Jesus
Christ, to take upon him our
flesh, and to suffer death upon
the cross, that all mankind
should follow the example of
his great humility; Mercifully
grant that we may both follow
the example of his patience, and
also be made partakers of his
resurrection; through the same
Jesus Christ our Lord. Amen.

IV.

THE LAMB SLAIN.

“The Lamb slain from the foundation of the world.”

REVELATIONS xiii. 8.

WE do not sufficiently regard Jesus Christ as the Lamb of God. We have indeed some general ideas of him in this character, but they are too often vague and unsatisfactory, and leave but faint impressions on our minds. As, however, few aspects of the Saviour are more precious unto us than that which represents him as a Lamb, and as few terms are more frequently applied to him than this—there being over thirty places where he is especially designated as a Lamb—so it becomes us to study this phase of our Redeemer’s manifestation, and, by long dwelling upon the precious truths which it involves, fill our hearts,

as “followers of the Lamb,” with such an appreciation of his love and glory, that we shall be permitted to sing “the song of Moses and the Lamb,” in that New Jerusalem of which this Lamb is both “the light” and “the temple.”

The Bible speaks of the Lamb slain—the Lamb redeeming—the Lamb conquering—the Lamb on Mount Zion—the song of the Lamb—the Lamb’s wife—the marriage supper of the Lamb—the Lamb’s book of life—the followers of the Lamb, and the duty of all to “Behold the Lamb of God, which taketh away the sins of the world.”

We invite attention, at this time, to the first of these divisions, “the Lamb slain;” as that sacrifice lies at the foundation of the Christian religion.

A sacrifice implies the idea of an atonement—a reparation—a reconciliation. These again presuppose, a law broken—a right denied—an injury done. The opening pages of Revelation, therefore, which tell us of the fall of man, tell us also of the subsequent sacrifices offered unto God. In the fall, man had broken God’s law, denied God’s right to rule, and inflicted an injury upon his own soul, and the souls of
all

all his posterity. By sacrifice, an atonement was made for sin ; reparation was given for a broken law, and a reconciliation effected with a once offended God. Hence they stand ever against each other—the bane and the antidote—the death incurred, and the life secured. The divine image lost by the sin of the first Adam—the divine image restored by the sacrifice of “the second Adam, the Lord from heaven.”

For several thousand years, however, these divinely appointed sacrifices had no value in themselves ; for “the blood of bulls and of goats,” as St. Paul distinctly asserts, “could not take away sin.” They were, it is true, offered from the days of Adam to the days of Christ. They were appointed by a ritual given by God himself—they were offered up by priests of his own choosing—their blood flowed in the courts of the Temple built to his honour, and filled with the emblems of his glory ; and through these, an atonement was made for sin, and a reconciliation was effected with God. But how ?—by the material blood that followed the sacrificial knife ? or that which tipped the horns of the altar ? or that which was sprinkled on the Ark of the Covenant in the Holy of Holies ?

Did the forfeited life of innocent animals propitiate the anger of an offended God? and did his eye delight itself in the expiring throes of the victims which bled at his altars? Did the value of these offerings reside in the material part of the service? *No!* All the sacrifices ever offered by God's command derived their value only as they typified and illustrated the one great sacrifice of Jesus Christ on Calvary. To this cross of Christ, on which was slain "the Lamb of God," all sacrifices looked. In this, all found their antitype. By it, all had efficacy; and only as the offerer had faith to look beyond the animal slain and the blood shed, to the promised Messiah, who should appear "once in the end of the world to put away sin by the sacrifice of himself," did he derive any spiritual or lasting benefit or pardon by his sacrifice. Hence, of the very first recorded sacrifice it is said, that "by *faith* Abel offered unto God a more acceptable sacrifice than Cain." Hence also of those patriarchs who, like Abraham, "longed to see Christ's day," and, by the forecast vision of faith, "did see it and rejoiced," the apostle says, "these all died in faith, not having received the promises, but having seen them afar off, and

and were persuaded of them, and embraced them." Nothing can be plainer than the fact, that the whole Levitical service, in all its parts and developments, found its end and fulfilment in Jesus Christ. In Him, it can all be explained and made to appear as the wise provision of a God of mercy ; without Him, it is a meaningless and bloody ritual, at once profitless to the soul, and disgraceful to the Bible.

But it may be asked, could not God have devised some other way of reconciliation ? and does it not manifest unpleasant features of character, when we see the Most High commanding the death of innocent animals, and staining his temple with the blood of spotless lambs ? It is enough for us to know that God has not devised any other way ; and as he is a God of infinite wisdom, so the very fact that he has provided this plan is plain evidence that it is the best and only way of reconciliation ; and, as to its exhibiting anything repulsive in the nature of God that he should thus command these sacrifices, we shall find, on the contrary, that a true understanding of this peculiarity of the Divine economy, will invest him with new majesty, and elevate and refine our views

of his holiness, and purity, and truth. To illustrate this point, let us take our stand in the Garden of Eden, beside the guilty pair, before they hear "the voice of the Lord walking in the garden at the cool of day." What was to be done for these guilty ones? God's law had been disobeyed—God's love had been slighted, and the threatened curse had been incurred. As soon as this had taken place, the image of God, in which man was made; peace with God, which man had enjoyed; love to God, which man had cherished; and the eternal life, which God had promised on the condition of obedience, were all destroyed. It is also evident that God might justly have left man where he had voluntarily placed himself; that he was under no obligations to help or save him; and that he would still have been a just and holy God, had he made no overtures of grace and mercy. Had God left our first parents to themselves, and to the developments of the sin which they had committed, they never could have devised a way of return to him; never could have reinstated themselves in the divine favour; never could have atoned for a violated law; never could have secured eternal life; but must have gone
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on growing in sin, deepening in iniquity, until they took up their abode with everlasting burnings. Just at this point, then, comes in, with its life-giving power, the plan of our redemption. Without lowering the demands of justice, without abrogating one jot or tittle of the holy law, mercy placed in the hands of the guilty pair the promise and the prophecy, "that the seed of the woman should bruise the serpent's head;" in other words, that one should be born of woman who should destroy "the old serpent, the devil," and restore us to the favour and the blessedness which, through this subtle tempter, we lost in Eden. This was the starting point of hope, of promise, of prophecy; faint in its outlines, and general in its terms; but, as the time wore on, it became, through new prophecies and developments, brighter and stronger, waxing in influence and power, until the coming of this Messiah became the dominant hope in the mind of the Israelite, and at the same time had grown to be also "the desire of all nations."

But Christ was not to come until "the fullness of time" had arrived—*i. e.* until that fit and proper time which God saw to be best for the advent of

blessing. As this, according to our computation of years, was put off nearly four thousand years from man's fall (though not put off to the mind of him with whom "a thousand years are as one day," and with whom time past, time present, time future, is an eternal now), how was this hope and blessing to be made effectual to those who should live before the coming of Christ? Was the prophecy given in Eden, that mere filament of truth, sufficient to sustain the hope and anticipations of a dying world? No; men are material beings, and need to have their faith stayed up by material signs and symbols; and therefore God devised a way by which the blessings of the Christian covenant might be made of immediate use, and through which the death of Jesus could avail to the salvation of the antediluvian and the Israelite, as well as to those who saw the Lord with the eyes of sense, or who now behold him with the retrospective eye of faith. That plan was the institution of animal sacrifices. By this institution, innocent animals of a particular kind and character were slain, and their blood offered to God as a propitiation for the sins of the offerer, or of the family, or of the tribe,

tribe, or of the great congregation. By this offering, what is called an atonement was made, and the sins of the offerers were covered and pardoned.

But how could the blood of animals do this? and how is it that, “without the shedding of blood there could be no remission of sins?” Plainly in this way. By sin, man’s *life* was forfeited; every soul had brought upon itself eternal death; it had “been forfeited to God, and as a debt due to his justice, it should, in right, be rendered back again to him who gave it.” The enforcement of this claim, of course involves the eternal death of transgressors; but, in the institution of sacrifice, God provides a way of escape from this doom, by appointing a substitute, viz. the soul or life of a beast for the soul or life of a transgressor; and as the seat of life is in the blood (the Hebrew word for *life* and *blood* being one and the same), so the *blood* of the beast, its life-blood, was to be shed in death, and offered upon the altar of God, in the room of the higher, but guilty life of man, which had become due, and which by right should be offered up to divine justice.

When this was done—when the blood of the slain

victim was poured out, or sprinkled upon the altar, and thereby given up to God—the sinner's guilt was, as the Hebrew word expresses it, covered; a screen, as it were, was thrown between the eye of God and his guilt, or between his own soul and the penalty due to his transgression. In other words, a life that had not been forfeited, was accepted by God in the room of a life which was forfeited; and the soul, ceremoniously cleansed by this vicarious offering, was yielded back to the offerer, as now again a life in peace, and fellowship with God, receiving life for himself out of the death of the animal, and remission of sins through the substituted blood of the victim slain upon the altar. The necessity of offering an *innocent* animal arose from the fact that if the animal had been guilty, its own life would have been forfeited for itself, and could not be used then as a substitute for man; but not being guilty, and not being forfeited for itself, it could be vicariously used, and offered in lieu of a life that was guilty, and thereby forfeited to God.

This, in very brief language, is what may be termed
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the philosophy of sacrifices. This vindicates their origin from any cruelty, establishes their worth as a plan of mercy, and met the wants of the human race until the great sacrifice, "the Lamb of God," was offered on the hill of Calvary.

A careful survey of the Levitical law in connexion with the Epistle to the Hebrews, shows us, that all the sacrifices there enjoined, the rites there directed, and the arrangements of the tabernacle and temple service there set forth, derived their value and efficacy from Jesus Christ alone. The effect of his death was reflected backward, to the Patriarchal and Levitical dispensations, by which salvation was granted to those who came to him, not indeed as now, by a direct approach, but through the victim on the altar, which then typified him, and showed forth his death and its blessed results until he came.

Among the animals sacrificed by the Jews, the LAMB held a pre-eminent place; and therefore, as well on account of his gentleness and spotlessness of character, as from the offering up of himself as the substitute for guilty man, Jesus Christ is well termed "the Lamb of God;" and because the efficacy of

Christ's

Christ's death flows backward to our first parents, in the infancy of the world; and because with him who inhabiteth eternity there are no distinctions of time, he is said to be "a Lamb slain from the foundation of the world;" the retroactive virtue of his death dating four thousand years before his blood actually flowed upon the accursed tree. It needs but a very few words to show how Christ, in his life and death, met all that was typified by the sacrificial lamb, and thus became the full and glorious anti-type of every offering under the old covenant of works.

As there were so many different kinds of sacrifices among the Jews, we have not time to trace out the minute analogies and relations of Christ to the various sin-offerings, and trespass-offerings, and burnt-offerings, and peace-offerings, and meat-offerings there recorded. We must, therefore, seek certain points which, in a great degree, are common to all, and show how Christ, as the Lamb of God, covered these points so as to embody, in his own sacrifice, everything that was peculiar to the offerings of olden times.

The first point to be noticed is, that the victim offered in sacrifice was not guilty. The animal
had

had no sins of its own to answer for ; it stood, indeed, in the sinner's place ; but this vicarious substitution gave it only a ceremonial, and not actual and internal guilt.

So Christ was guiltless. The apostate who betrayed him, the king who condemned him, the centurion who crucified him, testified to his innocence. He stood indeed in the sinner's place, and, thus standing, was forensically guilty—but only thus, for sin never stained his soul, being, in the words of the apostle, “Holy, harmless, undefiled, separate from sinners.”

Another point, common to all sacrifices, was, that they should be the best of their kind. The lame, the diseased, the old, the imperfect, were rejected ; and the best of the flock and the herd, and of the fruits of the ground, were to be offered. A failure in this particular vitiated the whole sacrifice. Jesus Christ is “the first born, the highest of all the sons of the earth ;” “He is the chiefest among ten thousand ;” “He is altogether lovely ;” “He is the brightness of the Father's glory,” for “in him dwelleth all the fullness of the Godhead bodily.”

Another point incident to these sacrifices, especially

to all burnt-offerings and sin-offerings, was the laying of the hand of the offerer upon the head of the victim, before its blood was shed in death. By this symbolical act, the offerer, who was guilty, conveyed to an animal, not guilty, the sins for which the offerer had incurred the penalty of death; but transferring them from himself, by this laying on of hands, to the innocent animal, that animal, thus bearing the sins of the offerer, was treated as if guilty, and its blood, its life, paid the penalty required by an offended law. This implied a sense of guilt on the part of the offerer; this implied that he acknowledged that for this guilt he deserved to die; but it implied also, that God had provided a substitute, faintly represented by the victim at the altar, which substitute should, in the fullness of time, offer himself, not for the sins of one person, or one nation, but "of the whole world."

Thus Jesus Christ had "laid on him the iniquities of us all." We do not indeed approach him with our bodily hands, and lay them on his head, confessing our sins the while; but it is distinctly declared that "he bare our sins in his own body on the tree;" and faith goes to him with its hands laden with transgressions,

gressions, and lays all its guilt upon his head, for he is an infinite sacrifice, and is able to bear away the sins of the whole world.

Another common point was, that the blood of the victim was shed. In Leviticus, God says, "*For the life or soul of the flesh is in the blood*, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh atonement for or through the soul." Hence, St. Paul also declares, "Without shedding of blood there is no remission." That the blood of Christ was shed, all earth and heaven testified. It flowed from his head, his hands, his feet, his sides, his back; a sad and painful sight to the eye of sense; so sad that the sun could not look upon the scene, and the earth trembled as she beheld it; and yet a joyful vision to the eye of faith, for it sees in those drops a fountain of cleansing, a lava of salvation; the trickling rill-head of that river of life, on earth indeed red and bloody, but in heaven "*clear as crystal*," flowing out from the throne of God and of the Lamb!

The last point to be noticed was, that this blood was to be sprinkled, on ordinary occasions, upon the

altar

altar, round about; but on the day of atonement also upon the mercy seat in the holy of holies, carried in there by the high priest, who, on this day, himself shed the blood of the victim. The sprinkling of the blood upon the altar and the mercy seat, told, in symbolical language, that God had accepted the gift and substitute, and on account thereof, the offerer received pardon and peace. Hence, it was not enough that Christ's blood was shed; there must be something to indicate that the blood of him who bore our sins, and who "was made sin for us," had been accepted of God; therefore Christ is said, as our great High Priest, to have "passed into the heavens," bearing in his hand, not the blood of bulls and goats, "but his own blood;" and sprinkling it there, "before the mercy seat on high," we are assured that his sacrifice is accepted, his atonement complete. Jesus Christ, then, the Lamb slain from the foundation of the world, meets every type and shadow of the olden dispensations, and gives to them that perfection and efficacy which they had not in themselves.

It was morally and physically necessary, then, that Christ, as the Lamb of God, should be slain, in order
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to secure our salvation. There was, so far as we know, no other way, whereby a dishonoured law could be magnified, its penalty removed, and the loss of eternal life by disobedience, be repaired. He alone could fill up the mighty breach which sin had made. Sinless, he alone could offer his life-blood, that was not forfeited, for the life, the blood of man, that was forfeited. The "seed of the woman," he only could fulfil the prophecy and "bruise the serpent's head." The Divine "Messiah," he only could bear the iniquities of the world on his own shoulders. The Lord of life, he only could crush the power of death, and give man the resurrection of life; and heaven would never have been inhabited by any of the human race, had not Christ entered in there with his own blood, and, as our great high priest, made intercession for us, and secured those mansions which shall be ours in glory. All this results from his being slain; slain from the foundation of the world; slain as the Lamb of God, the great vicarious sacrifice for the human race. How he was slain, I need not stop to tell. The story of his death is familiar to us all—alas! so familiar that it fails to arrest our mind and engross our heart.

Would that we could be made to feel the deep solemnity of that crucifixion scene, and to comprehend the magnitude of the issues which hung upon that dropping blood ! I know that the physical circumstances of that event were thrilling in the extreme. The mere crucifixion of any slave has in it that which would excite compassion ; but this event has no parallel in the history of the world ; never was a death like the death of Jesus. Great men, and kings, and heroes have died, and nature uttered no moan of sympathy ; but she shut her burning eye and trembled like a thing of life and love, when Jesus hung upon the cross, and even now wears the scars of the wounds which then rent her throbbing breast. But these things, stupendous and unnatural as they were, are as nothing to the moral interests which cluster round the slaying of the Lamb. By that event the government of God was magnified and sustained to its utmost bounds. A way was made by which the alien, man, could be reconciled to God, and the self-outcast rebel become a child of glory. The power and dominion of sin was broken ! Death was overcome ! Heaven was opened, and the once lost soul, found,

found, washed, robed in Christ's righteousness, and admitted to glory, is made a king and a priest unto God for ever! Such is the wonder-working power of "the Lamb slain from the foundation of the world."

As we look at this Lamb of God, let us mark the direful malignity of sin. It was sin that drew Christ from his throne; that humbled him to the state and condition of humanity; that made him all his days "a man of sorrows;" that hunted his life from infancy, and that finally nailed him to "the accursed tree." Had not man sinned, Jesus would never have become incarnate. Hence, every pang and woe which he endured in body and soul, from his miraculous birth to his ignominious death, was inflicted by sin. And, Christians! wearers of Christ's name! professors of Christ's religion! partakers of Christ's body and blood! will you love sin? will you be in league with and cherish that in your heart which slew the Lamb of God? O, if you love sin; if you are resolved not to forsake it; if you do not hate it as the enemy of God, and Christ, and the Holy Ghost, and your own soul, you are hugging that to your heart which drove
the

the nails into the hands, and which thrust the spear into the side of the Lamb of God.

But we see in the Lamb slain, not only the work of sin, but the work of love. As we gaze for the last time upon the face of some dear friend, as he lies cold and silent in the coffin, how memory calls up the many scenes and evidences of love which that dead friend has manifested towards us! Anger—if we had any—envy, malice, are banished; and as we look upon the face of the dead we think only of the love, the deep affection that once filled that now silent heart; and so when we look upon this Lamb slain, gazing, by faith, upon the features of the Crucified, let us call up his love, think over all he has done for our soul, recall his words of affection, remember how often we have grieved him, but he has never grieved us; how often we have turned away from him, but he never from us; how often we have forgotten him, but he has never forgotten us. Review the whole history of this Lamb of God, and as we feel that he crowned all this love by dying in our stead, that we might have life, let us ask
ourselves

ourselves what return of love ought we to make to him who loved us before the foundation of the world ; loved us even unto death, and now loves us with a love as large as his infinite heart, as boundless as his eternal being !

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V.

. The Soul Waiting for Jesus.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

V.

THE SOUL WAITING FOR JESUS.

“And it came to pass that when Jesus was returned, the people gladly received him ; for they were all waiting for him.”

LUKE viii. 40.

THE life of our blessed Lord presents us with many striking vicissitudes. They began with his birth, they followed his infancy, they marked his boyhood, and they attended him in his public career, from his baptism in Jordan until his ascension into heaven. Now caressed, now cursed ; now sought after, now fled from ; now worshipped, now reviled ; now feasting, now fasting ; now with the great, learned, and noble, and now with publicans, harlots, and sinners ; now well lodged at Bethany, and now not having where to lay
his

his head; now invited to the synagogues, and now forcibly thrust out. Such was his varied experience, painful and pleasing, as he lived from day to day, and journeyed from place to place. The chapter which records the text peculiarly illustrates the sudden changes which befell the Saviour. On the evening of the day on which he had uttered and expounded the parable of "The Sower," he said unto his disciples, "Let us pass over unto the other side;" for the multitude so thronged around him that he could get no rest. Accordingly, he entered into one of the fishing ships on the lake, and, exhausted with the labours of the day, he lay down on a pillow in the stern of the vessel and fell asleep. While thus recruiting his wasted human strength, one of those sudden gusts to which that mountainous region is subject, swept over the lake with terrific fury, heaped up its waters into threatening waves, and rolled them into the ship, and so imperilled the vessel, that, unable longer to contend with the raging winds and waves, his disciples awoke him with the cry, "Lord, save us, we perish!" "And he arose," says St. Mark, "and rebuked the wind, and said unto the sea, Peace, be still; _

still; and the wind ceased, and there was a great calm."

How the *Man* and the *God* were here strangely blended! The *Man*, tossed up and down in his fishing shallop, yet fast asleep, recruiting a strength exhausted by the labour of the day; the *God*, rebuking the rushing wind, calming, by a word, the angry waves, and turning the scowling face of the sky into star-like serenity and peace.

In the morning he landed in the country of the Gadarenes, and there wrought the wondrous miracle of casting out a legion of devils from one poor maniac, whose dwelling had been the tombs, and whose supernatural strength and fierceness had made him the terror of all the country round about. But as this miracle was wrought in connexion with that just punishment which he inflicted on those sinful violators of Mosaic law, in destroying the herd of swine which they there fed, the display of power, only incensed them the more, and the whole city of Gadara came out to meet him, and "besought him that he would depart out of their coast." He accordingly went back to the ship, and turning its prow to Capernaum,
re-crossed

recrossed the Sea of Galilee, and "came again unto his own city."

Having left on the previous night, the people who had heard him the day before were sad when the morning dawned, to find that Jesus had departed. In the mean time others had arrived in Capernaum, bringing the sick and the lame to be healed, so that "great multitudes had gathered together." When, therefore, the little ship in which Jesus was, was descried standing into the port, they crowded down to the beach to welcome him, to hear again his words, and receive again his blessing.

A few hours before, a multitude gathered from all the country of the Gadarenes, had met him to urge him to depart; now, a multitude gathered from the region round about Capernaum went out to meet him, and, in the words of St. Luke, "they gladly received him, for they were all waiting for him." Rejected in Gadara, waited for in Capernaum; thrust out of one city, received back gladly into his own. Thus the sunshine and the shade ever lay upon the Saviour's pathway; but the sunshine was brief, seldom, and gleamed across his path with transient brightness; the shadows were deep,

deep, frequent, and spread their sombre hues over the large portion of his earthly life. The Saviour was to be "made perfect," or consecrated for us, as our great high priest, not by joys, but "through sufferings."

We, behold not the form which the eye of the Galilean rested on as he stepped ashore from his fishing-boat. We see no moving figure pausing before the crowd, and dropping gracious words out of his mouth; but the eye of faith beholds a present Saviour, and hears him in his words of love, of pardon, and of peace.

But do we, like the people of Capernaum, *gladly* receive him, and are we all *waiting* for him?

In order to a full and rich enjoyment of the Saviour's presence, two things are specially needed. There must be, *First, a waiting of the heart for Christ.* This is given as the reason why the persons in the text "*gladly received him;*" for "*they were all waiting for him.*"

The true child of God regards Christ as the "chiefest among ten thousand," and the "one altogether lovely." He loves him with a full, unreserved, gushing affection. He delights to ponder upon his

character ; and no artist studies more enthusiastically the lines and colouring of the great masters of painting and sculpture, than the Christian does the features of his Divine Redeemer. Every trait and characteristic of his life is a study, and each phase and lineament of his mind, as reflected in his word and acts, is treasured with spiritual joy. The eye of the soul follows him whithersoever he goeth, and watches his numberless deeds of mercy and of grace ; and the ear of the heart listens to his words, and stores them up for future meditation. Everything that the Saviour is, or does, or says, is precious to the new-born soul, and it is the leading desire of the believer to be near Jesus. His language is,

“ Lord, for ever at thy side
Let my place and portion be.”

Alas ! that this is not always his condition ; but the intruding world, the remaining corruption, the ensnaring tempter, the evil heart of unbelief, struggle for mastery, and though not completely successful, yet so disturb the peace, and fill the mind with doubts, and cloud up the soul with the dense vapours of sinful thoughts and lusts, that at times it seems that he must
perish.

perish. And did the believer yield to these feelings, he would perish. It is just what the tempter wants: first, to make him sin, then doubt of forgiveness, then despair of mercy, and, if he could, would then send him out, like Judas, to hang himself, that he might the more readily clutch his prey. God, however, does not suffer his chosen ones to be tempted above what they are able; and though we must, as long as we live, be exposed to the perturbations which will ever disturb the true repose of the soul on the Lord Jesus; and though we shall never on earth be free from inbred corruption, which, like leaven, will ever ferment and effervesce in the soul, yet the dominant aim of the heart is still preserved, the paramount love still cherished, the sheet anchor, hope, still clung to, and the faith once delivered to the saints held fast as a priceless heritage from the Lord.

We may seem to sleep, but "the heart waketh;" and the waking hours of the heart, are waiting hours for Christ. In the midst of our most grievous declensions we will not wholly give up Christ. Sometimes the very thought of abandoning him startles us into a consciousness how far we have wandered from him,

and

and speeds us, with sorrowing hearts and penitent emotions, back to his arms.

As, then, the Christian finds his highest good in Christ; as, though sorely pressed and tempted, he would not for worlds abandon Christ; as, in the midst of his darkest doubts, he still clings, though with trembling faith, to his Saviour; so is he, at times, in a peculiarly waiting state of mind, which may best be described, perhaps, as that expectation of good from him, and seeking of joy in him, which the soul experiences when it awakes to a realization of its sluggishness, and looks up, and longs for fresh outpourings of grace. This is a position which every child of God should occupy: ever expecting good from Christ, ever seeking joy in him, and thus be ever *waiting* for our Lord.

Rich are the promises made to those who thus faithfully wait upon him. "They that wait on the Lord shall renew their strength." "The Lord is good to them that wait for him." "Wait on the Lord, be of good courage, and he shall strengthen thy heart." "Those that wait upon the Lord shall inherit the earth." "Keep mercy, and wait on thy God continually."

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In all these passages the idea of expecting good from God and the seeking joy in him alone, is the prominent one, and wherever there exists these two conditions, springing from faith in Christ, there do we find that waiting which will secure the promised blessings; and this waiting attitude must be maintained, with earnest desire, with patient hope, with unfaltering faith.

Archbishop Leighton beautifully remarks, "Never was any one who waited for him, miserable with disappointment. Whosoever thou art that dost indeed desire him, and desirest to wait for him, surely thou resolvest to do it in his ways, wherein he is to be found, and wilt not willingly depart from these; that were foolishly to disappoint thyself, and not to be true to thine own end. Therefore look to that; do not keep company with any sin. It may surprise thee sometimes as an enemy, but let it not lodge with thee as a friend.

"And mind this other thing, prescribe nothing to God. If thou hast begun to wait, faint not, give not up, wait on still. It were good reason, were it but upon little hope at length to find him: but since it is

upon the unfailing assurance, that in the end thou shalt obtain, what folly were it, to lose all for want of waiting a little longer! See Psalm xl. 1: In waiting I waited—waited, and better waited—but all was overpaid: he did hear me. So Psalm cxxx.: I wait and wait until the morning. These two joined are all, and may well go together, earnest desire, and patient attendance.”

Thus it is that God waits for us, and we wait for him. He waits for the fit times and seasons of his own appointment, that he may be gracious; and we wait patiently upon him in the means and ordinances of grace, tarrying the Lord's leisure, until he bring it to pass. Both these ideas are thus finely brought out by Isaiah: “Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him.”

We must wait for Jesus *at such times* as he may appoint, and one of those special times is the Lord's Day. Though to him all time is holy, all days sacred, yet well might he select the day which commemorates his greatest triumph, as the day to make
his

his most gracious visitations. It was on two successive first days of the week that he made his marked appearances after his resurrection to his disciples. It was on "the first day of the week" that he was specially present with his apostles, on the memorable pentecostal season. It was on "the first day of the week" that he was pleased to meet John in Patmos, and unfold to him those wonderful revelations of things that should be hereafter. And it will doubtless be found in the calendar of heaven that more souls have been born on the Lord's Day than on all other days together. He has set apart this time for the special purpose of meeting with the waiting soul; and no such soul can be in such an attitude, on this his day, and fail to meet and rejoice in the Lord of his salvation.

But we must wait for Jesus *in the spirit* which he requires.

St. John says of himself, in the opening visions of Revelation, "I was in the Spirit on the Lord's Day;" and, while thus spiritually prepared, the glorified Jesus met him, and communed with him about things present and things to come, things on earth and in heaven. We can only be truly waiting for Christ when we

cherish

cherish the spirit of Christ ; for says the apostle, " If any man have not the spirit of Christ, he is none of his." Hence there must be a spiritual preparedness of mind and heart, in order rightly to appreciate the visitation of Jesus and to enjoy his presence. Every feeling, emotion, and desire which we find within us contrary to the genius of the gospel—every lust and passion and envious thought which we permit to find lodgment and activity in our hearts—must be done away ; for no soul can desire Jesus, who does not desire to be like Jesus ; no one can wish to be with Christ, who seeks not to be clothed with the spirit of Christ. To say, then, that we are waiting for him, and at the same time be making no preparation to receive him—to presume to hope that he will meet us in our sins, and abide with us along with our unbridled lusts and unmortified desires, is to grossly insult the Saviour, and to treat him, as we would not treat the most common friend on earth.

And what is this spirit of Christ in which we are required to meet him ? We gather its character from various passages of Scripture. It is called a spirit of holiness, a spirit of truth, of love, of a sound mind,
a spirit

a spirit by which we have access to the Father, a spirit of supplication—it is in fine that spirit which makes us, in a finite degree, Christ-like. Christ-like in our hearts, full of love, tenderness, compassion. Christ-like in our minds, bringing every thought into captivity to the spirit of holiness. Christ-like in our lives, by spending them in the service of God for the salvation of men. When we wait for Christ in the spirit of Christ, we are sure to be fully prepared to meet him and to profit by the rich communications of his grace; and under no other condition can we be fitted to receive or enjoy the Saviour.

2. In order to a full enjoyment of Christ, there must be a glad receiving of him.

Wherever there is this waiting for Christ in the way, at the times and in the method of his own appointment, there will he be “gladly received;” and where he is received into the heart salvation is sure: for, says St. John, “To as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.”

The reception of Christ, then, is an act of faith—that lively trust and confidence in him which believes

his word, accepts his offers, rests upon his promises, and thus "lays hold on eternal life."

It is at the door of the heart that Christ knocks, and it is *in the heart* that he seeks an entrance. He will not be saved who allows Christ to stand outside the door, however close he may get to that door. Christ must "be formed *in us* the hope of glory;" but, before he can be formed *in us*, he must enter in us. Our heart's door must be opened by the Holy Ghost, and, taught by him, we must send out the welcome "Come in, thou blessed of the Lord;" for thus only can the heart be made a living temple, "an habitation of God in the spirit."

The soul of the believer is never so happy as when brought into communion with Jesus. That which was written of old, "Then were the disciples glad when they saw the Lord," is true of all Christ's disciples in all ages and countries of the world. Christ presents himself in no aspect to the renewed soul which is not a legitimate cause of joy and gladness to that soul; and, as Christ should ever be kept before the mind's eye, and ever be loved with the heart's devotion, hence we should rejoice evermore, following with a glad mind
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the monition of the apostle, "Rejoice in the Lord always, and again I say rejoice."

But there are those who are conscious in themselves that they are not waiting for Christ, and have not gladly received him. They have no true desire of heart to see Jesus, nor will they open to him their heart, though he has long knocked at its door. They would not, perhaps, like the men of Nazareth, "thrust him out of the synagogue," nor like the citizens of Gadara pray him "to depart out of their coasts," nor like the Jews at Jerusalem "take up stones to stone him;" but there is a passive indifference to him, which does not condescend to acknowledge his claims, and a deliberate setting aside of religion, as incompatible with the superior demands of earthly friends, scenes, and events. There is a virtual saying, "We will not have this man to reign over us;" there is no going forth to meet and welcome him, no heart waiting for his presence, no glad reception of his truth, his love, his grace, his person; and consequently such persons are still enemies to Christ, and must inevitably receive the doom which such conduct demands. "He that is not with me," says our Lord, "is against me." He that

waits

waits not for Christ, has no part with Christ. He that does not gladly receive him, wilfully rejects him; and the doom of such the Saviour has pronounced in those memorable words, "Whosoever shall be ashamed of me and of my word, of him shall the Son of Man be ashamed before his Father and his holy angels;" "and those mine enemies which would not that I should reign over them, bring them hither and slay them before me."

It is a blessed state to be in, to be waiting for Jesus—to have the soul in that position of expectancy, that looks and longs for his appearing. He never withdraws himself very far from the believer—is always within call; and though, to test our faith, he sometimes appears not to heed our cry, yet it enters into his ear, reaches his heart, and draws out the deep utterances of divine affection. Our whole being is thrilled by the voice of our Beloved. He speaks, "Rise up, my love, my fair one, and come away." Our waiting hour is repaid by the gracious appearing of his majesty; and, like one glorious in holiness, he brings us "to his banqueting house, and his banner over us is love." This is the reward which they who
wait

wait in hope and faith and love shall have on earth ; but it is only a foretaste of the pleasures which shall be theirs, when the waiting hour of life is over, and he whom we waited for, and so gladly received on earth, shall wait to welcome us, when, having crossed the turbulent sea of life, we enter the haven of eternal rest, and step ashore in heaven.

VI.

Man's Universal Epitaph: "And he Died."

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the holy catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

VI.

MAN'S UNIVERSAL EPITAPH: "AND HE DIED."

*"And all the days of Methuselah were nine hundred sixty
and nine years : and he died."*

GENESIS v. 27.

THE book of Genesis is the only one that takes us back to the morning of the world's creation. Others begin with the origin of various tribes and kingdoms; this, alone, traces the lineage of humanity to the first man, Adam, as he stood forth fresh from the moulding hand of God.

This is, indeed, a point of vast importance; but it is not on this alone that the value of this book depends. The single chapter from which our text is borrowed, though its few short verses are taken up by mere genealogical records, is yet of more worth, in a moral view,

view, than the teeming folios of a hundred historians, aiming only to emblazon the deeds of a nation, or set off the glory of some mighty chieftain. This single chapter is the headstone at the grave of the world before the flood, and its verses are but the epitaphs of departed generations.

The verse of my text, forming only two lines, is the record of nearly a thousand years of the world's history; and what then better fitted to teach us the transitoriness of earthly scenes—the vanity of life—the certainty of death, than a passage which, in so few words, sums up the life of the oldest man that ever lived; but only recounts his age to tell us at the end, “He died!”

To get a proper idea of the life which Methuselah lived, let us imagine that he had just died, and been gathered only this year to his patriarchal fathers; and, going back to his childhood, observe the space of time which it would cover.

He would then have been over one hundred years old when paper was first introduced into Europe; over four hundred when the mariner's compass was invented; four hundred and fifty when the English language

language began to be spoken in England; over five hundred when printing was invented; over six hundred when America was discovered by Columbus; nearly seven hundred when the Reformation of Luther began, and seven hundred and twenty when the first English colony was planted in Virginia. These facts are mentioned merely to give you some idea of the compass of a life which, like that of Methuselah, spanned nearly a millennium; and yet that life the sacred historian condenses into a single sentence. Nay, more, the whole record of antediluvian history, embracing a period of over sixteen hundred years, from Adam to the Deluge, contains but twenty-seven names, twenty-three males and four females; and of one-half of these nothing is recorded but their names and the names of their first born. How humbling this view of human littleness! Swarming millions reduced to a few units, and the history of fifty generations condensed into six pages of an octavo volume!

Yet every one of the thronging millions who lived in this period carried in his own heart a history as wonderful as that which is preserved. They were each

each immortal; each necessary in the machinery of life, and each, however humble or obscure, contributed to the character of the age in which he lived, and the government which protected him. He was born—he lived—and he died—is the biography of individual life for nearly two thousand years.

Take another period of the many ages from the downfall of the Roman Empire to the revival of learning in the fifteenth century, embracing nine hundred years; what is the history? More names, indeed, appear upon its meagre records. More acts diversify its pages; but it was, after all, a great moral and intellectual Sahara. The mind can find in it nothing but barrenness and sand; a weary, dreary waste of humanity. Such is the powerful winnowing process which is going on in the annals of the world; the chaff of earth's myriads sink away before it; the great mass of men are represented by but a few—"the dust of an entire nation, or the humanity of a whole age, hardly sufficeth to form one hero."

Cities have fared the same as individuals. Babylon, the glory of kingdoms, is now the abode of wild beasts and doleful creatures. Palmyra, the dwelling place
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of Zenobia; Nineveh, "that exceeding great city, of three days' journey;" Persepolis, Ecbatana, Thebes, Athens, where are they? The very locality of some of them is disputed, and "Ichabod" is written upon all.

So, also, of nations. Many have been swept away, and their names only abide in history. We turn not to the old world for illustration of this; we find its most striking examples in the new. Copan, Palenque, Uxmel, and Merida, tell of a nation now extinct, leaving no written annals of their existence—the very language of their inscriptions is lost. The mysterious stones which guard, like hoary sentinels, their ruins, alone evince their greatness and their fall. This is, indeed, an humbling picture of human grandeur. But it is as true as it is humbling—and does it not show the transitoriness of everything human and earthly? Men die, though they live, like Methuselah, many hundred years.

Cities die, and their skeleton remains lie scattered about the plains on which they once stood in pride, or else their very graves are unknown.

Nations die, and leave nothing but barren names as
memorials

memorials that they once lived. What then is stable? Where is firm ground? Where may one plant his feet and feel immutable? Nowhere, *but on the Rock of Ages!* "Here is firm footing, all is sea beside."

Perhaps there is no passage in the Bible which more clearly shows the fleetingness of human life, than the words of the text. The life of Methuselah was the longest ever lived by man; and yet it passed "swiftly as a weaver's shuttle," and a few strokes of the pen suffice to tell of his birth, his life, his death.

Could we say, as we stand over a cradled infant, this babe shall live a hundred years, the period would seem almost interminable, and it would require an effort of mind to grasp the space. Could we say, five hundred shall be the number of the years of this child, we should scarcely hope to conceive it. How vain, then, to send our thoughts forward nine hundred and sixty-nine years as the span of one human lifetime; and yet year succeeded year, and century was followed by century just as slowly as they now seem to do; but when gone, how swift appeared their flight, how brief the days which they numbered! Now, though we may not live the twentieth part of
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the days of Methuselah, yet our stay on earth is sufficiently long to teach us something of the transient, fleeting, changeful state of being in which we exist. We may not see the mountains depart, nor nations fade away, nor cities crumble into ruins; but we see death ever in our midst; change ever active in the pursuits around us. Nothing to-day, is as it was yesterday, or as it will be to-morrow; and yet the very frequency of these changes, is one great reason why we so little note them. Nor are we able to feel how transitory everything is, until we take two different points of observation, separated by an interval of years. Look upon the sun as long as you may, and you cannot see it move; and yet between the time you saw it in the morning, and the hour you beheld it in the evening, it has run nearly the circuit of the heavens.

Just so with life! Look back upon the changes of the last ten years. Changes in yourselves, your fortunes, your position, your friends, your family. Changes in your town, your state, your country. Changes in the political, and moral, and religious aspect of things. Changes in business, in offices; in

fine, changes everywhere ; causing you to feel, in very truth, the vanity of everything within and around you : for “the things which are seen are temporal,” and “the fashion of this world passeth away.”

But my text also illustrates the vanity of life. Life is not vain when viewed in its proper aspect—as the period of the soul’s discipline and probation, prior to an eternal state beyond the grave. But life is vain when regarded only in its temporal aspect. When it is looked upon as a stage, and its men and women as so many players. When it is regarded as an arena where the contests of mental and physical strength are to be displayed. When conceived of in the light of an Epicurean philosopher, which says, “let us eat and drink, for to-morrow we die,” then life is vanity, and then does my text most forcibly illustrate it by showing that though that life be prolonged hundreds of years, yet the end is, “And he died.”

Now let us suppose that Methuselah, throughout his long life, had every joy and pleasure which his heart could desire ; that he sought for all the delights of sense, and found them ; that he courted fame, and it came to his embrace ; that he desired knowledge, and obtained it ;

it; coveted glory, and it crowned his brow; asked for wealth, and it filled his coffers. Let us suppose that the glory, and wisdom, and riches of Solomon were Methuselah's all his days; but that his heart, absorbed in these things, never prepared itself for the hour of death, and then, at last, after the slow rolling by of nine hundred and sixty-nine years, death put his cold hand upon his heart, and laid him in the tomb. Would you not, do you not say that such a life is vanity? What are nine hundred and sixty-nine years of unalloyed joy to the mighty roll of countless ages in the eternity to come? What are nine hundred and sixty-nine years to the mind of him who has declared that with him "a thousand years are as one day, and one day as a thousand years?" What are nine hundred and sixty-nine years of joy when it is passed as "a watch of the night," or as a dream from which the soul wakes to a doleful eternity? Those two words, "*he died*," at the end of all these records of longevity, tell, in startling language, that life, at the best, at the longest, is vanity.

But, coming down from these antediluvian days to the present time, let your attention rest for a little

while on a few pertinent examples of this grave but little considered truth.

Take the hero. The man who has made his name lustrous with deeds of fearless valour; who has seen the grim and deadly front of war; who has borne off victory from his every battle-field; who has won applause from kings and senates and nations; whose name is a synonyme of all that is great or glorious in the annals of military renown. Surely, the heart beats with increased pulsation as you look upon such a man. You gaze with admiration upon his person. You recount his martial prowess and his hundred conquests, and you lift up your voice with the voice of your fellows in pæans of praise to the heroic chieftain. Is his life vanity? Yes! Why? Because it is written at the end of his life, "And he died!" and his honours were all left on this side the grave. There are no martial glories or crowns of laurel in the world to which he goes.

Take the man who devotes his life to the pursuit of learning. He obtains it. Universities strive to do him honour; the wise acknowledge him as their leader; science presents to him her goodliest offerings; literature

ture lays many a costly treasure at his feet, and wisdom puts her hands upon his head to bless her favoured child. And is his life vanity? Yes! for "*He died!*" is soon written upon his grave-stone; and "there is no knowledge, nor wisdom, nor device, in the grave whither he goeth."

Look at the rich man. His aim when he began life was to get wealth, and he has succeeded. His coffers are flowing over, his barns are filled with plenty, desire is sated, and he says, "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." He gathers an unbroken family around his fireside; death seems to have been bribed off from visiting his domestic circle; his children grow up beside him "like almug trees," making the air redolent with the spicery of their flowering virtues. Friends cluster around him; his name is as a talisman in the marts of commerce, and he is hailed as lord of the exchange. Is his life vanity? Yes! It is all summed up by the three words, "*And he died!*" and the riches of earth are not counted riches in the world to come.

It matters not how you are regarded in your day

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and generation—what honours are heaped upon you—what praises are awarded—what eminence you gain—what wealth you possess ; *your life is vanity if it has passed without seeking the salvation of your soul.* It is the soul that alone gives life a value above that of the beasts which perish ; and just in proportion as the soul is neglected is life to no purpose, save to increase your condemnation when the words “And he died !” shall be spoken over your bier. Give me a hope of acceptance by Christ, and, though you take from me everything else, life is not vain, but is full of glory ; take that hope from me, and give me everything else that the mind can conceive, or the heart desire, and life is vanity—of no purpose but to sink me deeper in woe by so much the more as I am elevated on earth. I would not barter a well-founded hope of pardon through the blood of Christ for all the wealth that can be coined from every mine in the bowels of the earth—for all the honours which can cluster round the brow of fame—for all the learning that can be stored up in the mind of wisdom—for all the glory that could flash from the concentrated crowns of a thousand Solomons ; one little hope, linking the soul to Christ
by

by the golden thread of faith, is richer, more glorious, more honourable than all. There is no vanity in life when devoted to God; it is all vanity when not so. And while to the worldling the words "And he died," close to him the door of joy, and open upon the portal of everlasting woe; to the believer in Jesus those little words shut behind him the cares and trouble of this mortal life, and throw wide open before him those gates of pearl through which the Christian pilgrim enters into the golden streets of the Celestial City.

Not only does this brief record of Methuselah tell us of the transitoriness of earthly things and the vanity of life, but it shows us the certainty of death. Now, trite as the remark is, that death is certain, there is scarce anything more unheeded. It is a truth so true that it has ceased to startle us; and we live, saying with our lips that death is certain, but acting in our lives as if we expected it would never come. But, though a truism, I sound it in your ears again, Death will come!

I tell the man of business, engrossed with his merchandise, buying and selling and getting gain, and

all the while thoughtless of the future, *Death will come to you!*

I tell the man of pleasure, seeking only his personal ease and comfort, sporting in every scene of gayety and chasing every phantom of pleasure, that *Death will come to you!*

I tell the student, poring over the records of literature and science, and filling his mind to the brim with the treasures of thought and wisdom of bygone days, and who is so absorbed in the past as to forget the future, that *Death will come to you!*

I tell the man of ambition, aiming to climb the steep hill of fame that he may wield power over his fellows, or leave a name which a nation shall honour and history record, that *Death will come to you!*

Whoever you are, whatever your rank, age, condition, death is close at hand—life will end—the grave will soon hold your body—and your soul! where shall that be?

This is our end; and, in view of the little concern which it gives, we can exclaim, in the language of inspiration, “O, that they were wise! that they understood this! that they would consider their latter end!”

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And Solomon spoke a solemn truth when he declared, "It is better to go to the house of mourning than to the house of feasting; for this is the end of all men, and the living will lay it to his heart." There seems to be a delusion in the minds of most as to the approach of death. He is always kept at a distance, as if putting him far off in our thoughts, would keep him away in fact; and, though we have many, yea, daily admonitions to the contrary, yet we banish the intruding thoughts of death, and drive away the sombre pictures of the grave, and keep out of view the realities of the world to come, and steel our heart against an opening eternity, a descending Judge, a future retribution; and then think that because our consciences may be quieted by the opiates of deceit, and our hearts callous by the perpetration of guilt, and our minds reckless through absorption in things seen and temporal, none of the prognosticated evils will come upon us; and thus go on day by day, growing harder and harder, until death suddenly breaks in upon our visions, and, ere we can cry to God for mercy, we are hurried away to a place where mercy never comes.

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This subject demands of us an immediate preparation for death. The very uncertainty of death, which causes so many to defer preparing for it, is the very reason why we should most sedulously give it our attention. Yet, how few prepare for death, though death is the only certain event in human life ! Life is uncertain, yet you sedulously attend to its duties, cares, and pleasures. Health is uncertain, yet you scrupulously guard it from disease. Fortune is uncertain, yet you diligently plan new acquisitions of wealth. Friends are uncertain, yet you aim to form new and deeper attachments. Everything about you is uncertain, yet you conduct as if all things were to continue, and you be continued with them. *But death is not uncertain !* Here, all is certainty ; no doubt hangs over this event ; come it will, solemnly, fully, surely. This, amidst a thousand fluctuations and changes, is alone fixed and certain ; and the question we have to settle is, How shall we meet it when it comes ?

An immediate preparation, then, is necessary, because an immediate death may come. This preparation consists in an entire surrender of the heart to Jesus Christ, embracing him as our Mediator, Prophet,

phet, Priest, and King, in full and trusting confidence; so that the soul, refusing all other righteousness, leans only upon the righteousness of Jesus, clings solely to the merits of his atoning blood, and gives to him its full and unreserved affections. Thus, believing on Jesus and loving Jesus, you are fully prepared to meet death, come when it will; for you have the "faith that works by love and purifies the heart," and in this faith, you can conquer your last enemy and shout victory over the open grave. Nothing will enable you to meet and triumph over death, but this loving, living faith in the Lord Jesus. All other things have been tried in vain; this only can give calmness and peace and hope; this only take away the sting of death; this only make it a desirable and pleasant thing to die; this alone open before us bright visions of eternal joy in heaven. And when this faith is readily offered to you, when this preparation can be so easily attained, and when God himself assures you that it is the only preparation, is it not presumptuous hardihood, daring rebellion to the almighty will, to neglect to secure this offered grace, obtain this victorious faith, and be thus prepared for the approach of

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those days in which you must die? Will you put off this preparation on the peradventure of living many years yet? What assurance from earth or heaven justifies such madness? Can you even boast yourself of to-morrow? and do you know what a day may bring forth? If not, how vain to hope for years, and cast off God and peril your soul on such hopes, when you cannot foresee the events of a single day, or even the incidents of the coming hour! Put it off till next year, put it off till a convenient time, put it off one day, even, and you may have put it off for ever!

VII.

The Christian Leaning on Jesus' Bosom.

O GOD, who hast prepared
for those who love thee
such good things as pass man's
understanding; Pour into our
hearts such love toward thee,
that we, loving thee above all
things, may obtain thy pro-
mises, which exceed all that
we can desire; through Jesus
Christ our Lord. Amen.

VII.

THE CHRISTIAN LEANING ON JESUS' BOSOM.

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved."

JOHN xiii. 23.

THE Evangelists rarely speak of themselves by name. When recording events in which they were actors, they used some descriptive epithet or allusion, sufficiently clear to indicate who was meant, without so openly naming themselves as to be chargeable with egotism. St. John especially, except when others as well as himself are concerned, never mentions his own name; but the veil which he throws over himself by his periphrastic sentences is so gauze-like, that, while it enhances our ideas of his modesty,

it does not so conceal him as to prevent our recognising his features and calling him by name.

The apostle had been describing the scene which took place at the Last Supper, consequent on the declaration of our Lord, "One of you shall betray me." Startled, anxious, distrustful, at such unexpected words, the amazed disciples eagerly put to their Lord the question, "Is it I? Is it I?" To ascertain more definitely who it was, Peter beckoned to the disciple nearest to Jesus, and who was then leaning on his bosom, to inquire "Who it should be of whom he spake?" This he did, and received such a reply as designated the betrayer, and satisfied their minds. It is in the description of this momentary excitement that the text occurs. Internal evidence, as well as universal consent, point to John as the one to whom these words refer, who, from this circumstance, is generally called "the Beloved Disciple."

The table usages at the East were widely different from our own. The usual form of the table was that of three sides of a square, surrounded by couches, upon which the person reclined on his left arm, his feet being stretched toward the wall, and his right
hand

hand being free to reach toward the table. In such a recumbent posture as this, it would be very easy for one by gently relaxing his left arm, to lean back upon the bosom of the one next to him, as was often done in token of intimacy and affection. St. John, occupying a place next to Jesus, was thus enabled to lean upon his breast; and as it was, perhaps, a privileged place, accorded to him it may be for his gentler and more loving nature, he avails himself of the gracious permission to designate himself as the one "leaning on Jesus' bosom," and, as thus privileged, he also styled himself "the disciple whom Jesus loved;" for he only, so far as we know, of all the disciples, ever laid his head on Jesus' breast. It was surely a peculiar honour, one well worthy of note and transmission from age to age; nor is there, in its being recorded, any undue praising of himself; for that he pre-eminently loved the Saviour, and was pre-eminently loved by him, is evident from the fact that John alone, of all the disciples, stood by his cross, and to his loving care Jesus committed the charge of his weeping mother. Happy disciple! thus to lean upon the bosom of "God manifest in the flesh;" thus to feel

beneath

beneath his head, the beatings of that Divine heart which compassed the world in its infinite love! We should have lacked one touching evidence of the Saviour's gracious condescension to man, and one lovely lineament in the features of St. John himself, had this little incident been left out. It is full of meaning in itself, as an act of sacred friendship. It is suggestive of precious thoughts, as illustrative of the intimacy which Jesus permits. It reveals the human loveliness of Christ in a clear light, and draws his disciples to him with a winning sympathy which would never have been felt, had not St. John told us, "Now there was leaning on his bosom one of his disciples, whom Jesus loved."

Our Lord no more walks in our midst, or reclines with us at the table. On his human form the eye cannot gaze, nor the head rest; but are we then excluded from his bosom? is there no such thing as *leaning now on Jesus' breast*? Was it reserved for St. John alone to press that beating heart? and can no one else pillow his head upon that sacred bosom? We cannot, indeed, in bodily form, approach his body; but we have even closer access than the beloved disciple;

ciple; we are privileged with being brought into living contact with the throbbing heart of Christ, so that the pulses of his love are made to circulate in the channels of our own affections, and the warmth of his soul imparts a glowing vitality to ours!

What is it, then, at this day to lean on Jesus' bosom? We speak of the breast of man, as being filled with noble feelings; or of man, as cherishing in his breast, sentiments of hate and revenge. We speak of a generous bosom, palpitating with benevolence; or an unfeeling bosom, shut up and indurated in its sympathetic emotions; and we use this language, because the heart has its seat in the breast; and as that, in the physical system, is the centre of animal life, the ever-welling up and distributing fountain of the vital currents, so, by a figure of speech, when we would speak of the moral centre of man, the well-spring of moral emotions, we use the term heart, and say, his heart is right or wrong, his heart is generous or closed, his heart is renewed or unsanctified; hence, to lean upon the breast, the outer casement of the heart, is equivalent to saying that the person leans upon the love and sympathy of that individual.

To lean upon Jesus' bosom, then, is to bring our hearts into living, feeling contact with the heart of Christ. His love emanates from his heart, and hence he who rests upon his breast rests upon his love. The feeling of confidence in human affection is one of the most delicious emotions of which we are capable. To know that one heart truly, fondly, unflinching loves us; to know that we can rest upon that love in the assured conviction that it will never decrease, never waver, but rather grow and strengthen, is a knowledge of priceless value to the sensitive and the refined. In leaning upon the heart of Jesus, the Christian can have this confidence and certainty to a degree impossible among men. His heart is an organ of infinite love; he who trusts to it, leans upon its Divine impulses, and the nearer we are brought in contact with it, the more are we ravished by its love, and buoyed up and strengthened by its more than reciprocated affection.

But we need sympathy, as well as love from Christ; and in leaning upon Jesus' bosom, we lean upon the place whence his sympathies flow. There are daily trials, ever recurring temptations, fretting cares, distressing infirmities, in which we seek not only succour
but

but sympathy. It is comforting to know, if you are in trouble or affliction, that you are sympathized with; and a kind look, a soothing word, a consoling sentence, a dropping tear, will do much towards invigorating the soul, and bringing back hope and peace.

Our blessed Saviour is eminently sympathetic. None ever felt so deeply for the sorrows and sufferings of the world. None ever understood so thoroughly the needs and straits of humanity. None ever knew so profoundly the springs of human thought and action. He felt for sickness and affliction wherever seen. He wept at the grave of Lazarus, and over the devoted city. He was filled with compassion for the widow of Nain, for the Syro-Phœnician mother, and for the hungry multitudes deprived of bread.

Every day drew largely upon his sympathies, yet they were as exhaustless as his divinity; and hence, every day he poured them forth freely upon the children of want and sorrow. Nor is the Saviour less sympathizing now that he has ascended into heaven. He is still "touched with the feeling of our infirmities," and still ministers to us his succour and
compassion.

compassion. The Christian needs and must have this Divine sympathy. He cannot bear alone the temptations of his own heart, the risings up of indwelling sin, or the assaults of outward spiritual foes. There are seasons of deep depression, of trembling anxiety, lest, after all, he is deceived; of hesitation as to what is duty; of exhausting conflict with the tempter; when the soul craves sympathy with our great High Priest, and when, failing to get it, it faints beneath its load.

But if we lean on Jesus' bosom, we shall always have his sympathies; for we lean upon the breast beneath which all his sympathies flow out. We shall feel his compassion and rejoice in his succour just in proportion as we keep near the fountain whence they rise and run.

There is something else, however, that we need beside the love of Christ, and the sympathy of Christ. It is an intelligent understanding of the doctrine of Christ. And this we can get only as we more trustingly lean upon his heart, for he himself has declared, "out of the abundance of the heart the mouth speaketh."

There is such a thing as a mere speculative, theoretical

retical knowledge of Gospel truth, which may rest in the intellect, and never reach down and take hold of the heart. A man may be a learned theologian without leaning on Jesus' bosom; but no one can savingly understand Divine truth *who does not bring his head in contact with Jesus' heart*. There is a great difference between an intellectual, and an experimental knowledge of Bible doctrines. The leading truths of Revelation have been well defined, ably defended, unflinchingly held, by men who had no living faith in Jesus Christ. But he who wishes to get at the real meaning of the words of Jesus, who seeks to know him as he has condescended to reveal himself in his many sayings, will pillow his head upon his breast that he may listen to the heart-conceived and uttered words, as they come throbbing with love from the depths of infinite affection. How different does the Gospel appear when studied as a matter of theology or exegesis, when read with the clear but cold eye of intellect, and weighed in the world-poised balances of reason, and when perused in the confidingness of faith leaning on the Beloved, and feeling beneath our own souls every heaving of his breast, every throbbing of

his heart who spoke the words and made them the means of our salvation! For this reason it is that the poor widow, the bed-ridden patient, the humble labourer, often has a richer experimental knowledge of the truth as it is in Jesus, than the learned minister or the boasting professor. All real knowledge of Jesus must come from Christ's heart, and through our heart. Love, like another John the Baptist, must go before the face of truth and prepare its way. It is not *knowing* the truth, it is *loving* the truth, that will make us growing, cheerful, active Christians; and the closer we cling to the heart of the Saviour, the more will his love transfuse itself into our bosoms and call out ardent returns.

There is yet one other and very thrilling point connected with this subject. It is, that to lean on Jesus' bosom, is to lean upon the place whence flowed his precious blood. It was from the spear-riven heart of Christ, that there gushed out blood and water; and in leaning upon Jesus' breast, therefore, we get close to the fountain opened for sin and all uncleanness. We read and hear a great deal about the blood of Christ. We come up to the house of the Lord to the communion

communion of the body and blood of Christ; we pray that we may be washed in that blood, and sing songs of praise to God that the crimson drops of salvation ever trickled from the head, and hands, and feet, and heart of the crucified Redeemer. Yet how little do we understand the words we use, or the thoughts we express! We do not sufficiently consider whose blood this is—the blood of God manifest in the flesh; for whom it was shed—the daring enemies of this incarnate God; the result—producing reconciliation with God, redemption for man, pardon, peace, and eternal life. If we dwelt more on these points, the nature of the blood, the cause of its shedding, and its resulting blessings, we should find our views of Christ vastly elevated, of ourselves lessened, and of sin augmented. We should rejoice more in the love of Jesus; cling to him by a more tenacious faith, and bring forth more fully the fruits of righteousness and peace in the Holy Ghost.

If we would feel the preciousness of Christ's blood, we must lean upon the heart whence it flowed, and there, upon the bosom of Jesus, learn the vastness of the love which gave it, the greatness of the sacrifice

which it involved, and the unspeakable richness of the grace, present and future, of which it was the purchase-money.

I have thus briefly answered the question, What is it to lean on Jesus' bosom? But words, however graphic, can convey but slight ideas of what the question really involves. It is something that each one must feel and enjoy for himself, before he can understand its nature and value. No description can supply the lack of experience; and, when the soul of the Christian once leans there, no description can declare his blessedness or express his joy.

The bosom of Christ is a privileged place. We read of only one who leaned there when he was on earth; but it is now accessible to all who love him. It is a place sacred to love and to intimate fellowship, such as believers are privileged with, though, alas! such as believers too seldom enjoy. It is a place, too, of confidence and repose; doubts vanish, distrust ceases, when the Christian's head is pressed against the throbbing heart of his Saviour, and he reposes there in peace, watched over by the Saviour's eye and sheltered by the Saviour's arms.

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It is a privileged place in times of adversity. The world may treat us coldly, friends may withdraw from us, riches may depart, but, if we can lean on Jesus' bosom, we care not; for we know that there is no coldness in his look, no withdrawal of his love, no departing of his peace; and how harmless is every tempest of adversity that beats upon us! it only makes us cling closer to the bosom of Jesus.

It is a privileged place in seasons of sickness. When too languid for the active duties of religion, when shut out from the house of God, when debarred closet devotions, when pain and disease are doing their wasting work, how precious the privilege to lie quietly on Jesus' bosom, and find there a closet and a sanctuary—breathe out there our prayer and praise—rest there trustingly and peacefully, and feel willing that he on whom we lean, should do with us as may seem good in his sight!

It is a privileged place in times of sorrow. We all know how great the relief we experience in affliction if we can pour our griefs into one faithful bosom, confident of sympathy and love. Christ permits all his followers thus to come unto him. It is a small but very significant circumstance mentioned in the narrative of John the

Baptist's death, that, after he was beheaded, "his disciples came and took up the body and buried it, and went and told Jesus." *Went and told Jesus!* This is what we should do in our afflictions, whensoever they oppress us. Do not brood over them in silence—do not morbidly magnify them—do not shut them out from the light and peace of the Bible—but go and, leaning on Jesus' bosom, tell him your griefs, and he will stanch your bleeding heart and give you "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Especially is it a privileged place to the believer, in death. What mean those words, "sleep in Jesus," but a tranquil breathing out of the soul on the bosom of Jesus, a giving up of the ghost "leaning on the Beloved?" It matters not where, or amid what circumstances, or under what agonies the Christian dies; he cannot die where Christ is not present to close his eyes, to fold him in his arms, to press him to his heart. It is the most desirable, the most honourable, and the most glorious of all deaths to die as a disciple, "leaning on Jesus' bosom." Then, only, does the believer triumph over death—then, only, is death robbed of
his

his sting. This is dying in the Lord, and a voice from heaven has declared all such "BLESSED."

Such is the gracious intimacy which Christ permits. Such the sweet approaches which we may enjoy. Yet, how few, even among his disciples, cherish that intimacy or make those approaches! But the failing is all our own; it is from a lack of confidence in his love and faith in his promises—and from these we should seek to be delivered at once, if we desire peace and hope. Lose not this sweet privilege of leaning on Jesus' bosom; you need such a heart to rest upon, such a shelter, such a confidence in Divine aid and sympathy; and it can be obtained only by thus bringing your soul into contact with the love-filled breast of the Redeemer.

Pressing are the invitations to come to Jesus; solemn are the warnings against staying away; precious are the privileges accorded to his disciples: and those who so love him as to lean upon his bosom with a heart-relying faith, here, shall dwell for ever with him in heaven, where they shall see his face and share
his glory.

VIII.

Faith touching Christ's Garment.

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O ALMIGHTY God, who
alone canst order the un-
ruly wills and affections of sin-
ful men; Grant unto thy people,
that they may love the thing
which thou commandest, and
desire that which thou doest
promise; that so, among the
sundry and manifold changes
of the world, our hearts may
surely there be fixed, where true
joys are to be found; through
Jesus Christ our Lord. Amen.

VIII.

FAITH TOUCHING CHRIST'S GARMENT.

"For she said within herself, If I may but touch his garment, I shall be whole."

MATTHEW ix. 21

IN many minds, the subject of religion is invested with peculiar and multiplied difficulties. These arise from various causes, such as early education, social influence, mental temperament, doctrinal teaching, and the natural workings of the unrenewed mind. The difficulties, take the complexion of their originating causes, and are therefore, to a greater or less extent, influential in keeping away the sinner from the sinner's only Saviour.

From God's revealed character, we should not suppose that he would institute a religion for all men,
that

that should be so difficult to obtain or practise as to make it almost impossible for them to embrace it. On the contrary, his character as a God of infinite wisdom, goodness, and truth, leads us to believe that he would give a religion so comprehensive as that all men could enjoy it, so simple as that all could understand it, so easily found and embraced as that all could lay hold upon its hope and secure its salvation. What we should thus naturally expect, actually exists. God has instituted one religion for the whole world. It is so simple in its scheme, that "the wayfaring man, though a fool, need not err therein." It is so readily understood, that the ignorant savage, the unlettered slave, can comprehend it. It is so easily embraced, that the opening reason of childhood, and the sluggish mind of ignorance, can believe and be saved.

To show the nature of the supposed difficulties of religion, and the real simplicity of the plan of redemption as it relates to sinners, I have selected these words, as one of the most conclusive illustrations of the simple nature of saving grace.

While Jesus was on his way to the house of Jairus, a ruler of the synagogue, to raise his little daughter
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from the dead, a woman having an issue of blood, which had afflicted her for twelve years, and who, in the language of Luke, "had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment;" "for she said within herself, If I may but touch his garment, I shall be whole." No sooner had she touched, than "immediately her issue of blood stanchèd," "and the woman was made whole from that hour."

The first point in this narrative which arrests attention, is the great faith this woman had in Christ's power and willingness to heal her. During many long and comfortless years had she suffered from her disease. Medical skill had in vain sought to stanch that issue. Physician after physician had been called in, until she had spent all her living; yet had she been made "nothing better, but rather grew worse." Relief from merely human agents she despaired of; her wasted body and exhausted means cut off all hope from man; yet in the midst of her distress she had heard of Jesus, of his words and his works, and as a last hope she turned to him who had so often healed the sick and comforted the afflicted.

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This, however, was perhaps a natural feeling, engendered by the manifold reports she had heard of his wondrous miracles, or provoked by that urgency of suffering which had brought her to the brink of despair. The point to be noticed, then, is not so much the fact of going to Jesus to be healed, as the *way* in which it was done. All that she had heard of Jesus, warranted the belief that, if she went to him as others did, with open and distinct requests for mercy, the Saviour would hear and heal her; but no instance had she known of such an approach to him as she purposed, and nothing warranted the course she was about to pursue. She said within herself, not, If I ask him, he will heal me—not, If he lays his hand upon me, I shall be cured—not, If he sees me, wan and feeble as I am, he will have compassion upon me; but, strange language and strong faith! “*If I may but touch his garment, I shall be whole!*” Her faith invested him with power to heal, even though he spoke not a word, nor stretched forth his hand, nor even saw the person whom he cured; and not only was her faith thus strong, but it had such confidence in him, that it invested his clothes with miraculous power;
and

and in her estimation even "the hem" of his outward garment, that national fringe of blue, with which all the Jews were required by the Levitical code to border their robes, and which was most distant from his person, had a power beyond the skill of all physicians, and beyond the power of all remedials of earth. This it was, that showed the strength and grasp of her faith—a faith that saw in him not only a healer, but that saw in the secret touch of the border of his garment power to heal and a virtue to save. No previous instance of such a faith had ever occurred; it stands alone.

This illustrates just what the unrenewed man must do now. He is morally diseased; he is sick; there is no health in him. Sin has vitiated all his appetites, deranged his powers, attacked the functions of life, and left him a diseased and sickly wreck of humanity, beyond the restoring power of nature, beyond the skill of all earth's physicians, even though, like the woman in the text, he spend upon them all his living. Cure himself he cannot; be cured by his fellow-men he cannot. There is life-giving, health-restoring power only in one; and, unless he seeks

him

him, his case is hopeless. So felt the woman, so must he feel; and, feeling thus, he must, like her, having heard that Jesus can and will heal, go to him for healing; and go with precisely that simple faith, that implicit confidence which believes him to be all that he is represented as being, which looks with confidence to his doing all that he professes to do, and which clings to him for a health and life that can be found in him alone, and found, too, even in the very hem of his garment! For, as the high priest Aaron, when set apart to his holy office, was so plentifully anointed with the consecrating oil of the sanctuary, that, when poured upon his head, "it ran down even to the skirts of his garment;" so our High Priest, Jesus Christ, has been so anointed "with the oil of gladness above his fellows," that grace pervades all his robes, and virtue goes out even from the very hem of his garment.

Another point to be noticed in the case of this woman, is the fact that she had to overcome *many difficulties* in getting to Jesus. Her womanly diffidence; her reluctance to make known her case; her lonely condition; the very restriction which the Levitical law
threw

threw in the way of such a person's mingling in society, accounting all in her condition as ceremonially unclean; her frequent failure to get help from others; and, perhaps, the counsel of some doubting friends, who told her that, as no such case as hers had ever been healed, so it would be useless to apply for help; with various other things, conspired, doubtless, to keep her back from Jesus. But, then, the thought of her disease; her past years of pain and sorrow; her wasting, ebbing life; her helpless and now penniless state; the dark prospect before her of a lingering, noisome, miserable life, with the grave opening to view in the not far-off horizon: these things gave desperation to her faint resolve, nerved with iron sinews her faltering heart; while the possibility of cure, the dim hope of success, and the thought that she might yet cast off her loathsome disease, and go forth again clean and in health, confirmed her resolve to go to the blessed Jesus. She rises from her bed of sickness; she summons her half-flagging courage; her spirits flash up within her, as the embers of expiring life are fanned by hope, and flush her cheeks with the fever of unwonted effort. She

goes; she sees the Saviour; a great crowd is around him, and her heart even now half fails. Shall she go back? No! Her resolve is made, her hope brightens, the sight of his benign face strengthens her faith. She mingles in the multitude; with persisting power, she presses toward the centre of that group; she edges in through this and that opening in the throng; unheeding the rude rebuff, she urges on her way; and at last the wished-for object is gained; she has overcome all difficulty; she has crowded her way to her Saviour. His back is turned to her, yet faith says, "No matter; touch his garment!" It is a moment of extreme interest. Shall she touch? Will a *touch* avail? Will that dreadful issue be dried up? In the confidence of that faith that had brought her thus far, she says to herself, "If I may but touch his garment, I shall be whole;" and then, stretching forth her attenuated fingers, she touches that garment—its hem, only—when, lo! as quickly as she touched, she is conscious of returning health! Her faith has not been disappointed; "she is made immediately whole."

In like manner the impenitent, now, have many
difficulties

difficulties in the way of getting to Jesus. There is the natural repugnance of the unrenewed heart, which "hateth the light, neither cometh to the light, lest its deeds should be made manifest that they are not of God." There are old habits to be broken up, evil company to be renounced, heart sins to be plucked out, new courses of action to be adopted. There are opposing friends and sneering companions, and the fear of ridicule and mockery. There is perhaps a sinful business to be given up, some unhallowed lust to be sacrificed, some besetting sin to be cut off, some dreaded cross to be borne. There are the evil suggestions of a wicked heart, the cavils of unbelief, and the whispered blasphemies of Satan. These are some of the difficulties in the way of the soul, when, having felt its deathly sickness and its need of healing, it begins to resolve to go to Jesus, and yet finds its path clogged and blocked up by these manifold obstacles.

Satan pleads for delay; he says, "Go not now—you are not as sick as you suppose—you can soon heal yourself without such an effort."

The *flesh* pleads for delay, and says, "Go not yet to Jesus. God has given you these appetites and

passions:

passions; why should you crucify them, and thus cut off the prime enjoyment of this mortal life?"

The *world* pleads for delay, and hangs out all its Vanity Fair flags, and sets before you its painted follies and its false pleasures, and begs you to taste its joys before you cast them all away for "the worm-wood and the gall" of that repentance which the inexorable Jesus demands.

Friends cluster about you, and plead for delay: "Go not now to Jesus; wait till a dying bed or old age: but clothe not your soul in sackcloth and disfigure not your face with ashes, now in the morning of life, or in the noon-tide of your days."

But, though thus beset and besought—though thus hemmed in with difficulties, your case, like that of the woman of the text, is fatal, unless healed by Jesus; and if you would be saved—if you would not take up your abode in everlasting burnings—if you would not be an eternal enemy of God, and Christ, and the Holy Ghost—if you would not "drink of the cup of God's fury" for ever, you must, like the woman, come to some solemn resolves. *You must go to Jesus, or go down to everlasting death!* This is your only alternative;

alternative: Christ or Satan—heaven or hell—eternal life or eternal death; and when such dreadful issues are before you, can you hesitate? No! Brave all the opposition—breast the united forces of earth and hell rather than lose your soul, when Jesus stands ready to heal it with his salvation. There are no difficulties, on Christ's part, in obtaining salvation; all the difficulties are in yourselves; remove these and you shall find a willing Saviour—so willing, that salvation flows from the very “hem of his garment,” and you have but to touch it, and live for ever.

Another point of deepest interest, in the case of this woman, is, that she was *immediately* healed. From the narrative in Luke, we learn that she was healed as soon as she touched the hem of Christ's garment, and before the Lord spoke to her. For when Jesus said, “Who touched me? all denied, and Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? and Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before

him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately." The Saviour knew who it was who touched him, but took this method to cause her discover herself, and to make known the miracle.

In like manner is the soul healed of its horrible issues of sin and lust, as soon as by faith it touches the hem of Christ's garment. It is not, as in physical disease, a long healing process, first from active to baffled disease; then from the subsidence of the malady to convalescence; and then from convalescence to perfect health; but as soon as the faith of the penitent reaches forth its hand to Jesus, and touches him, *that moment* it not merely begins to recover, but "is made immediately whole." The touch and the healing are the work of the same moment. The pardon follows immediately upon the application, and in no instance will it fail that virtue will go out from Jesus to all who touch him with a living faith; for not only in the instance recorded in the text, but subsequently, when our Saviour was in the land of Gennesaret, and when the "men of that place sent out into all that country round about, and brought unto him

him all that were diseased, and besought him that they might only touch the hem of his garment," the sacred record states that "as many as touched were made perfectly whole."

This pardon of sin, which, in every instance, immediately follows the touching of Christ by faith, must not be confounded with the work of sanctification, which, beginning then, goes on in strength until it is perfected in glory. We are justified before God, as soon as faith procures us pardon through the blood of Christ. We are sanctified by a lifetime process through the power of the Holy Ghost; and this results as an evidence that we are justified by faith in Jesus Christ.

From this narrative we learn the simplicity of the plan of salvation. I said, a short time since, that there were no difficulties in the way of obtaining salvation from Jesus Christ; that all the difficulties are in ourselves. Whatever was to be done on the part of God toward making plain and easy a way of access to him, has been done. He has given his Son to die for us, that we, through him, might have eternal life; the Holy Ghost has striven with us, to

convince us of sin, and to lead us to Jesus; and Jesus himself has come down to our world, taken the sinner's place, paid the penalty due by us, satisfied the demands of justice, made it possible for God to be just to himself, "and yet the justifier of all who believe in him," and therefore offers us salvation through simple faith in, and acceptance of, his infinite merits and atoning death.

In what few and easily understood words are the offers of salvation made!—"Look unto me and be ye saved;" "Repent and be baptized;" "Believe on the Lord Jesus Christ;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "He that believeth and is baptized shall be saved." There is here no complicated system to be understood—there are no depths of philosophy to be sounded—there are no great stores of learning to be acquired—there is no vast reach and compass of mind to be obtained, before we can become united to Jesus by a living faith. How little of either of these had the thief on the cross, and yet Christ said to him, "This day shalt thou be with me in Paradise!" Where were the vast attainments of the Philippian gaoler?

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and yet he believed and was baptized! What superior knowledge or wisdom had the gathered throng on the day of Pentecost? yet three thousand became that day converted to God! Indeed it is one of the very excellencies, as it is one of the distinguishing features of the religion of Jesus, that “to the *poor* the Gospel is preached;” “That not many great, not many wise, not many noble are called, but that God hath chosen the weak things of the world to confound the mighty, and the foolish things to confound the wise;” perfecting his praise “even out of the mouth of babes and sucklings.”

There are, however, difficulties—the Bible speaks of them—but they all lie, my impenitent friend, in your own will and heart. The chief of these resides in the will—“Ye will not come unto me.” The possession of a will gives you freedom of action, liberty of choice, and constitutes you a free agent. With this free agency God will not interfere. He forces no man into the kingdom of heaven. He lays before the mind motives, he presses it with reasons, he solicits its affections; but it can refuse to listen or to obey; and no omnipotence will be exerted to break down its

stubbornness

stubbornness, and humble you at the foot of the cross.

Do you say that Christ himself declares "no man cometh unto me except the Father which hath sent me draw him?" It is even so. But has not God drawn you? Has he not given you the Holy Ghost—his word—his ordinances? Has he not drawn you "with the cords of a man" when he appeals to your heart and sympathies by the love and sacrifices of the man Christ Jesus? You can resist these calls—you can stultify this conscience—you can refuse these offers; nor will it be difficult for you to do it, for you have but to follow the bent of your natural heart, but if you do it, you are ruined. Look then at the simplicity of the means of grace, as manifested on the part of God; at the difficulties which your own impenitent soul throws in the way, and then decide the question, Shall I overcome these difficulties, or succumb? Shall I struggle to free myself, or rest ensnared? Shall I press towards the mark, or sit down in my sins? Shall I, conscious that there is a death disease in my moral frame, that is draining my life, and will soon lay me in the chambers of eternal death,

death, go to Jesus, and, like the woman, touch the hem of his garment and be healed? or, shall I be deterred by the self-imposed obstacles in the way, and let the malady that now infects my soul work out within me the pangs and the horrors of that "second death from which there is no resurrection?"

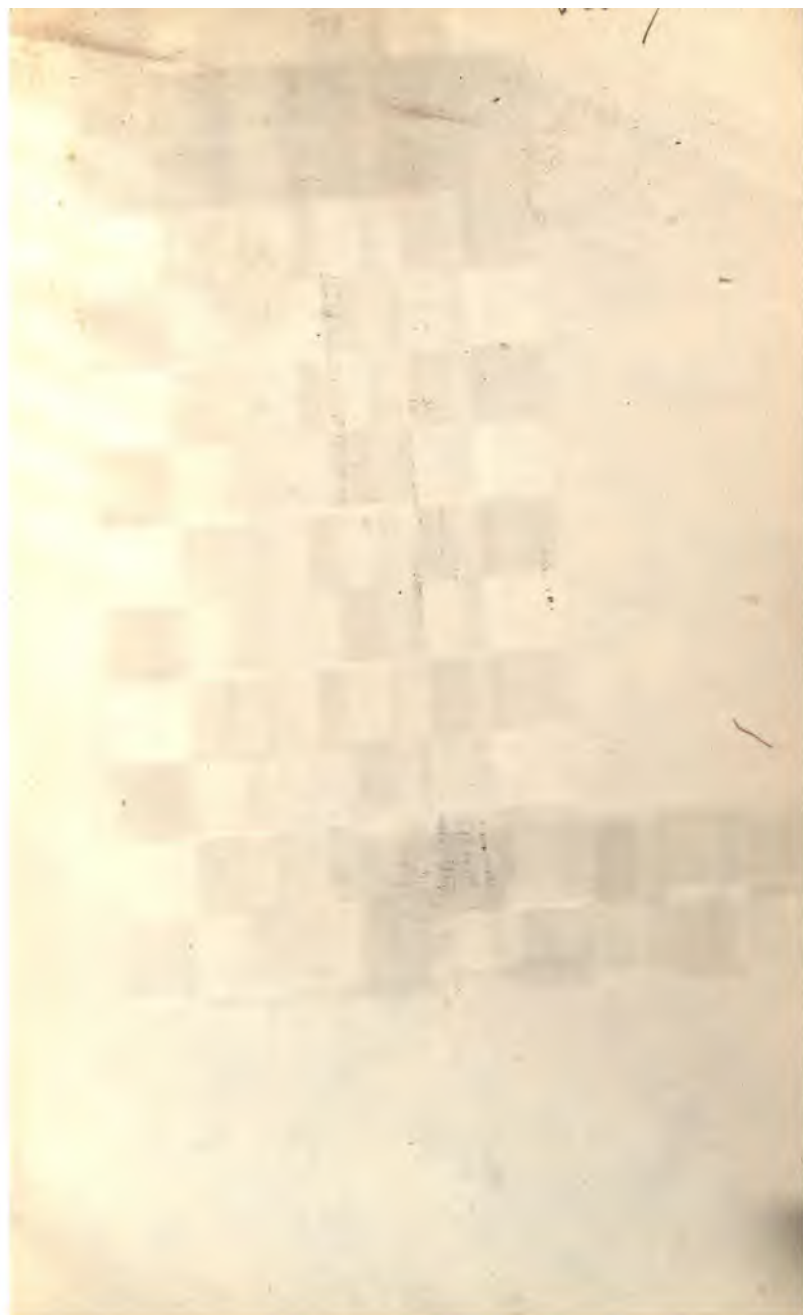
May the resolve and language of your heart be—

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose,

"Prostrate I'll lie before his throne,
And there my guilt confess;
I'll tell him I'm a wretch undone,
Without his sovereign grace.

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must for ever die."

THE END.



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